A LEARNED AND fruitefull Commentarie vpon the Epistle of Iames the Apostle, vvherein are diligently and profitably entreated all such matters and chiefe common places of Religion as are touched in the same Epistle:

Written in Latine by the learned Clerke Nicholas Hemminge, professour of Diuinitie in the Vniuersitie of Hafnie, and nevvly translated into English by VV. G.

¶ IMPRINTED AT London by Thomas Woodcocke, and Gregorie Seton, and are to be solde at the signe of the blacke Beare in Paules Churchyarde.

ANNO. 1577.

1019. e. 4.

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To the godly and reuerend Father,

and faythfull Minister of Christ, M. Alexander Novvell, *Deane of the Cathedrall Church of S. Paule in London, W. Gace wisheth grace and peace from God the father through Christ Iesus our Lorde.*

GOD FROM THE BEGINNING, hath as in a most cleare and euident glasse, sette forth himselfe to be beholden and knowne of vs, euen in his creatures, & in the orderly course of the worlde. For when we see and consider the vnmeasurable greatnes of the worlde, and the partes thereof to be so framed, as they could not possibly in beautie be fayrer, nor for profit better: we vnderstande thereby the omnipotent power of God in creating them, his diuine wisedome in ordering and disposing them, his infinite goodnes in continually preseruing them, that they runne not to ruine and vtter decay, but are by him vpholden, euen to the necessarie vse and sustentation of mans lyfe. Although this creation of the worlde, and the maruaylous ordering and preseruing thereof were sufficient whereby men might knowe God, and worship him being knovvne, or else be without excuse: yet it hath pleased God of his great mercie to giue vnto vs his worde, wherein he hath more plainly and fully reuealed himselfe, and his will, to our most singular commoditie and comfort. For we through the fall of our first parentes being become blinde in vnderstanding, corrupt in desiring, and wicked in working, are by the worde of God fruitefully of vs receyued, lightned in our myndes, reformed in our affections, and ordered aright in our doings: in so much as the Princely Prophet Dauid sayth, that the meanes whereby a yong man shall clense his waye, is to rule himselfe after this worde, which worde also he pronounceth to be his delight and his counseller, yea he perceyued it to be of such vertue and excellencie, that he preferreth it before all worldly treasures whatsoeuer: I loue, sayth he, thy commaundements aboue golde and precious stone. Agayne, thy lawe is dearer vnto me then thousandes of golde and siluer. But I mynde not to enter here into the worthye commendation of this worde, or to rehearse the manifolde and most singular commodities, which redounde to the godly thereby. Onely that which I haue mentioned out of Dauid may suffice to declare that it is a treasure of all other most precious.

Forasmuch then as the worde of God is a treasure so excellent, what

ſhall we thinke or ſay of the true and ſyncere Preachers and expounders thereof? VVe acknowledge great friendſhip in them, by whoſe meanes we attayne to an earthly commoditie, and howe ſhall we be affected towarde them, which open to vs the way to an heauenly treaſure? VVe thinke our ſelues much beholden to thoſe, which miniſter vnto vs the foode of this fraile life: but vvhat recompence ſhall we render vnto them, by whoſe meanes we come to enioy the foode of euerlaſting lyfe? VVherefore right worſhipfull, if I ſhould render a reaſon of my labour beſtowed in tranſlating this treatiſe into the engliſh tongue, I thinke it were ſuffieient if I ſhould ſay no more, but that the word of God is therein ſoundly and ſyncerely expounded. Although I may deſcend vnto particular pointes, and ſhew other weightie cauſes thereof. For you are not ignoraunt howe the Papiſts both haue bine and alſo be grieuous enemies to the doctrine of iuſtification by faythe onely in Chriſt, pretending for their chiefe defence the teſtimonie of S. Iames, where he ſeemeth to attribute iuſtification to workes and not to fayth onely, whoſe authoritie they haue wrongfully wreſted and miſinterpreted. VVhereby they haue not onely erred themſelues, but alſo haue cauſed many other to erre. VVhich falſe interpretation of theirs is in this treatiſe very learnedly and throughly improued, and the meaning of the Apoſtle truly and playnely declared.

Againe, your wiſedome doth well know, that the myſteries of God are wiſely and diſcretely to be diſpoſed, and not onely the doctrine of fayth faithfully to be taught, but alſo the doctrine of workes diligently to be vrged, both to ſtoppe the ſclaunderous mouthes of many prating Papiſts, and alſo to remedie many abuſes very rife among vs. For whereas the ſyncere preachers of Gods worde doe according to the Scriptures teach, that the bloud of Chriſt is a ſuffitient ſalue for the ſore of ſinne, and that we are iuſtified by fayth alone in him, without mens merits, workes, or ſatiſfactions: many ſclaundering Papiſts are not aſhamed moſt falſly to affirme, that they are louers of luſts, preachers of preſent pleaſure, and giuers of libertie to all licentious liuing, and making no ſtore of good workes, doe caſt onely fayth vnder mens elbowes to leane vpon. VVhen as the true preachers haue alway preached, and all the writinges of the godly haue moſt diligently taught, that that fayth, which is not liuely and fruitefull of good works did neuer profite any but to the increaſe of their owne damnation: and contrariwiſe, that that fayth, whereby alone according to the Scriptures, they teach that we are iuſtified, hath good workes neceſſarily accompanying it, not as cauſes of our ſaluation, but as neceſſarie fruites of a liuely fayth, as is alſo in this treatiſe of S. Iames very learnedly and diligently declared. VVhereby not onely the Papiſts are admoniſhed,

that they doe not open their lying lips so wrongfully to rayle vpon the true preachers of Gods word, but also many other are aduertised of their dutie,who by profession are Christians, but in life more then prophane,who are not ashamed to say: if faith iustifie without works, then let vs worke nothing, but let vs onely beleeue and doe what we list,and so like carnall and careless liuers they turne the libertie of the Spirite into wantonnes and fleshly libertie. But let these men vnderstand,that such prophane profession and careless contempt dooth highly displease almightie God,and is diligently detected and sharpely reproued of his faythfull ministers,both in wordes and writings,whose wholesome admonitions let them carefully regard,and be aduertised and brought thereby to follow in workes that vvhich they profes in vvords,least they deceiue them selues, and at the last reape most bitter fruites of their fayned fayth.

Not onely these are in this present treatise admonished of their dutie,but many other most profitable poyntes of Christian doctrine and godly instructions are learnedly handled and liuely set forth therin,vvhereby the Christian readers may learne to direct their doinges, and order their life according to the prescript rule of Gods vvorde. As for them vvhich obstinately refuse, or at the least vvise little regarde such godly instructions as God hath in these dayes (his name be highlye praysed therefore) by his faythfull Ministers both by preaching and vvriting offered vnto them: let them remember that they that are of God heare and receiue Gods vvord, and if they doe the contrarie that they are not of God: let them knovv, if they be novv vvearie of it and come to the lothing of it, that their soule is fallen into a daungerous disease. For as a good appetite to naturall foode is a token of the helth of the body, and to refuse and loth the same is a sure signe of some sickenes or disease: so is it likevvise in the soule refusing or lothing the heauenly foode of Gods vvord. Againe let them call to minde, that it vvas aunsvvered to the rich glutton being tormented in hell,vvhen he vvould haue one sent from the dead to admonish his brethren, least they came into that torment, that his brethren had Moses and the Prophets,vvhom they ought to heare, if they vvould auoyde the like fierie flames and hellish torments. Let them assure themselues that the day vvill come, vvhen Christ Iesus shall vvith vnspeakable maiestie and infinite power come to iudge the quicke and the dead,vvhen from the furthest corners of the vvorld shal be heard the sound of the trumpet,vvherevvith all shalbe called to the iudgement seate, then the secretes of all heartes shall be layde open, and the doinges of euery man playnely discouered. Then the vngodly and vvicked ones, vvhich haue in this life despised the vvord of God,

neglected his commaundements and will contayned therein, and not repented them of their wickednes, shall in stede of comfort on euerye side feele extreme dread and horrour. If they looke behinde them they shall see the world consuming with fire, if they looke on the right hand, they shall perceiue a sinnefull conscience accusing them, if they turne to the left, there shall be the deuel readye to receiue them into endeles paynes, if they looke before them, they shall see a terrible and iust iudge comming to iudge them according to their wicked works. VVhereas the godly voyde of all these dreadefull terrours, shall see a most louing Sauiour, who shall then admitte them wholy into the ful fruition of eternall ioy and blessednes.

Seing then the case thus standeth, it is requisite that all men, which minde to be saued, doe search the Scriptures which testifie of this Sauiour, doe diligently heare and reade the worde of God, doe vse such meanes as God hath appoynted to come to the knowledge thereof, and knowing it, doe follow it in their life and conuersation, yea and doe become most heartely thankefull vnto God, that it hath pleased him in mercy to sende to reigne ouer vs, not a tyrannicall Herod to oppresse vs, but a most gracious Princes so in peace and godlynes to gouerne vs, that the Gospell of Iesus Christ hath not in any age had freer passage, nor hath bin more abundantly and truly preached and set forth, which God for his Christes sake graunt long to cõtinue. So farre then ought all to be of from despising or neglecting the worde and the Preachers and Ministers thereof, that they ought to acknowledge the enioying of it to be an inestimable benefite of God, and to shewe themselues thankfull for so great a benefite, not onely in hearing, reading, and meditating of it, but also according to their abilitie and power it setting in forth and making it knowne vnto other. VVherefore I, according to that small talent, which God hath bestowed vpon me, haue employed my trauell in transflating this treatise into our mother toung, that those my godly country men, vvhich are ignorant of the Latine tongue may become partakers of such Christian doctrine, wholesome admonitions, and godly instructions as are contayned therein: VVhich treatise, reuerend Father, I thought good to publishe the rather vnder the protection of your name, that therby it might be the more vvillingly accepted, and the better lyked of many, vvho haue of a long time knovvne you to be a learned and faythfull preacher of Gods vvorde, and an earnest furtherer of all godlynes vvhich God graunt that you may long be, to the great aduauncement of his glory, the singular commoditie of his Church, and the dayly comfort of your ovvne conscience.

Your worships humbly at commaundement, VV. Gace.

¶ *Faultes eſcaped in the printing of this treatiſe gentle reader correct as followeth.*

Fol.17.pag.2.lin.5. for tabernanacle, reade, tabernacle.
Fol.55.pag.1.lin.11.14.16. Paſſe ouer this worde (part) as being ſuperfluous.
Fol.62.pag.2.lin.21. for dutie, reade, benefite.

The Argument of the Epiſtle of Iames the Apoſtle. Fol. 1.

FOVRE THINGES IN MY IVDGEment are diligently to be vveighed and conſidered in the beginning of the expoſition of euery treatiſe of the holye Scripture, to vvit, vvho is the author of it, vvhat occaſion there vvas to vvrite it, vvhat is the ende and purpoſe of it, and vvhat is the maner, methode, or order of handling it. For theſe four being aptly and tightly declared are as it vvere a certaine light before the reader to guide him to the entrance of euery treatiſe of the holy Scripture. Of theſe therefore I vvill ſpeake in order, vvhereby the argument of this Epiſtle may be the better vnderſtande.

The author of this Epiſtle vvas Iames the Apoſtle, vvho is called the brother of the Lord. He, togither with the reſt of the Apoſtles, vvas not onely the ſpace of three yeares inſtructed by the voyce and ſpirite of the Lorde: but alſo after the reſurrection of Chriſt vvith the other Apoſtles receiued the holye Ghoſt, and a commaundement to preach the Goſpell to all nations, and on the day of Pentecoſt vvas againe by a viſible ſigne authoriſed and confirmed in his Apoſtleſhip. Hereof it appeareth vvhat is to be iudged of this Epiſtle, to vvit, that vve muſt giue no leſſe credit to it, then to the voyce of God, for the author thereof is the Apoſtle of Ieſus Chriſt, vvho at the laſt ſealed the Goſpell of Chriſt vvith his blood. For vvhen he taught Chriſt to bee the conquerer of death, and to ſit at the right hand of God in heauen, the Ievves did caſt ſtones at him, and at the length he kneeling vpon his knees, and praying for his perſecutours, vvas ſlayne vvith a fullers clubbe, and that not long before the citie vvas aſſaulted by Veſpaſian. VVhether therefore thou conſidereſt the miniſterie of God, vvherin this man did labour, eyther his life, eyther his confeſſion, or his ende, thou haſt a teſtimonie of the infallible truth of his doctrine.

The author of this Epiſtle vvho & vvhat he vvas.

Of vvhat authoritie this Epiſtle is, and from vvhence the ſame authoritie is taken.

The occaſió which Iames had to write, ſeemeth to be double, one the perſecutió of the Church, an other the hypocriſie in many. Hovv great the perſecution of the Church vvas in the time of Iames, the Eccleſiaſticall hiſtorie doth teache at large. For the Ievves were not onelye afflicted by being diſperſed through the vvhole vvorld: but alſo they vvere euen almoſt ouervvhelmed vvith diuers tentations of heretikes and deuels. For as invvardly they vvere moleſted by falſe brethren: ſo outvvardly by tyrãnes they vvere prouoked to forſake their profeſſió, ſometime vvith threatninges ſometime vvith promiſes. Hypocriſie alſo did not a litle offend them. For many did profeſſe Chriſt, and acknovvledging him to be a ſauiour, did extoll his benefites, but they liued vvithout a liuely fayth and repentance. VVith theſe troubles vvas the Church then toſſed, vvith theſe vexations vvas the ſpouſe of Chriſt

The occaſion vvhich moued Iames to vvrite this Epiſtle, is of tvvo ſortes.

then afflicted, vvhich vvhen Iames did ſee, he tooke therupon occaſion to vvrite, that by ſome meanes he might remedy theſe euils.

The end and purpoſe of the Apoſtle.

Of this occaſion the ſcope and purpoſe of Iames in this Epiſtle may be eaſily vnderſtande. For all which he here ſayth, tendeth vnto this ende, not onely to confirme and ſtrengthen Chriſtians and thoſe that be godly in deede, agaynſt the offence of affliction, vvhom he exhorteth vnto patience, that they ſhould not, being ouercome vvith tẽtations, giue ouer their confeſſion, but rather looke to the euent and end of affliction: but alſo that he may call backe hypocrites from their errour, whom as he teacheth hovv vayne the boſting of fayth is vvithout a liuely confidence in God and the true fruites of faith: ſo he exhorteth them vnto maners vvorthy of a Chriſtian profeſſion, and dehorteth them from the vices contrarie thereunto, except they had rather ſuffer iuſt puniſhment for their ſtubburnneſſe and diſobedience.

The maner and order.

The maner or order of handling is ſomevvhat free and bold, as is vvont to be in exhorting and reprouing, vvhich I vvill diligently ſhevv in the expoſition of euerie chapter.

The profite & vſe of this Epiſtle.

But hovv neceſſarie this Epiſtle is in our churches at this daye, he may eaſily vnderſtand: vvhich ſeeth that the moſt part that vvil be called Chriſtians, doe boſt of a vayne and a dead faith: VVhich fooliſhneſſe our Apoſtle doth diſcouer and moſt iuſtly condemne. Agayne, he vvhich dayly beholdeth vvith hovv many and ſundry vices (diſcipline more and more decaying) chriſtian people are polluted and defiled, will without all dout confeſſe, that there is neede of ſome Iames, who may freely and boldly reprehend and condemne theſe ſins which are ſo common and rife among vs. Beſides all this the author of this Epiſtle deſerueth to be called a glaſſe of godlineſſe. For whether thou conſidereſt his office, eyther beholdeſt his life, eyther thinkeſt vpon the conſtancie in his confeſſion, or weyeſt the ende of his life, thou haſt both whereat greatly to maruell, and alſo vvhich thou mayeſt deſire to imitate and follow, if thou wilt be counted a true Chriſtian. Thus much concerning the argument, profit, and vſe of this Epiſtle. Now it remaineth to declare why it is called Generall. The Epiſtles of the Apoſtles, of Peter two, of Iohn the firſt, one of Iude, and this of Iames are called Generall, bicauſe they were not appoynted and written to certayne cities and perſons (as all the Epiſtles of Paule and the ſecond and third of Iohn were) but were giuen to all the godly indifferently, diſperſed in diuers places through the whole world. Some doe call theſe Epiſtles Canonicall, thereby to put a difference betweene them and the Epiſtles of Paule, who are in a manifeſt errour. For the Epiſtles of Paule are no leſſe Canonicall then the Epiſtles of Iames, the Epiſtles of Peter, or of Iohn, bicauſe that whatſoeuer we read in the Epiſtles of the Apoſtles, we ought to embrace it as a canon or rule of the truth.

The author of this Epiſtle is a glaſſe of godlineſſe & why.

VVhy this Epiſtle & certaine other in the newe Teſtament are called Generall.

The

¶ The ſumme of the fyrſt Chapter.

HE exhorteth Chriſtians that they faynte not vnder the heauie burden of tentations, and that by ſhewing the reward of ouercomming tentation. And leaſt any impute the beginning of tentation to God, he teacheth both from whēce tentation proceedeth, and alſo that all good thinges are of God, who hath begotten vs agayne by his word.

The order and partes of the firſt Chapter.

THe firſt part of this chapter is an inſcription. The ſecond a propoſition, wherin he perſwadeth Chriſtians not to be ouercome with tentations. In the third bicauſe it may ſometime be, that ſome being ſeduced with errour doe yeelde vnto tentation, he admoniſheth that wiſedome is to be aſked of God by fayth without wauering. In the fourth, leaſt anye being diſcouraged with pouertie and contempt, doe yeeld vnto tentations he exhorteth both rich and poore vnto true humilitie. In the fift is ſet forth the reward of ouercomming tentation, and the beginning thereof is alſo ſhewed, that the deceites of it may be the better auoyded. The ſixt is an admonition taken of contraries, that God is not the author of tentation, but rather of all goodneſſe, which he confirmeth as it were by a teſtimony of the goodneſſe of God, ſetting forth the benefite of our regeneration. And ſo this chapter tendeth to one ende and purpoſe, to wit, that we ſuffer not our ſelues to be ouerwhelmed with the heauy burden of tentations. To this ende alſo ſerue the reſt.

The partes of this chapter are ſix, which are here in order rehearſed.

The exposition of the fyrst chapter with an obseruation of the Doctrine.

1 Iames a seruant of God, and of the Lord Iesus Christ, to the twelue tribes which are scattered abroade, salutation.

THis inscription conteyneth three thinges. For first it hath the name of the author of this Epistle, with a description thereof, and also his office. Secondly, the Apostle maketh mention of them to whom he writeth. Lastly he addeth a salutation. The author of the Epistle is Iames, who by profession was the seruant of God, but by office the seruant of Iesus Christe, that is, an Apostle. He did write to the twelue tribes scattered abroade, and as Peter hath mentioned, dispersed through the world. In histories mention is made of the manifolde scattering abroade of the Iewes. For first the ten tribes were dispersed through the kingdome of Babylon, then the two that remained were leade away into Babylonicall captiuitie, and the captiuitie being ended onely the least part of the tribe of Iuda and Beniamin did returne. To these Iewes therefore dwelling here and there, and conuerted to the fayth of Christe, Iames doth write, and in the beginning saluteth them, or as it is in the Greeke, biddeth them reioyce, signifying that the surest way vnto true ioye is fayth in Christe. The scattering abroad of the Iewes declareth an exceeding great differēce betweene the kingdome of Christ, and the kingdomes of the worlde. The kingdome of Christe is not inclosed or compassed with certaine boundes in this worlde, but it consisteth in a good conscience, in righteousnesse and ioye in the holy Ghost, as Paule saith. In this kingdome are all euen as many as truely beleeue in Christ, whether they be nere at hande or far of. Againe this scattering abroade doth

To vvhom the Apostle vvriteth this Epistle.

The kingdom of Christ, and the kingdomes of the vvorlde doe greatly differ.

doth admonish vs, that the Church of Christ in this world is not tyed (as the Pope thinketh) to any certaine place or succession, but rather to the word of God, to the sacramentes, and to obedience toward the Gospell.

2 My brethren, count it all ioy, vvhen ye fall into diuers tentations.

The proposition of the first exhortation, to witte, that the beleeuing Iewes be not ouercome of tentations. This exhortation is worthely made first vnto them, who being driuen out of their countrye, were oppressed with diuers iniuries of their neighbours. Whereas he saith not simply, be not ouercome of tentatiõs, or some such like thing, but count it all, that is, full ioye, when you fall into diuers tentations: he putteth a difference betweene the effectes of the tentation of the godly and of the vngodly. For as the ende of the tentation of the vngodly is sorrowfulnes and desperation: so the ende of the tentation of the godly is ioye and victorie ouer tentation. When he sayth diuers, he signifieth that the beleuers are not tried with one kinde of tentation, but with many and diuers, wherefore it becommeth Christians to watch, least that they being compassed about with diuersitie of tentations, doe fall into the handes of the aduersarie.

The ends of the tentation of the godlye and of the vngodly are diuers.

3 Knovving that the trying of your fayth bringeth forth patience.

A reason of the proposition taken of the effectes of the tentations of the godly. For first tentation is, as it were a touchstone, whereby the faith of Christians is tryed, we haue an example in Abraham. For they whose faithe is not true, in the time of tentation doe depart, according to the parable in the Gospell, *Matth.* 15. Contrariwise they, whose faith is firme and sure, are made stronger throughe tentations, for they are vpholde by the spirite of God. Moreouer, fayth being tryed worketh patience, that is, maketh that we doe patiently suffer affliction, for hope of

The effectes of the tentation of the godly.

our deliuerance: Wherupon Paule saith, that experience bringeth forth hope, and hope maketh not ashamed, that is, saileth vs not, that at the length we shoulde be ashamed in the sight of the sonne of God.

4 And let patience haue her perfect vvorke.

VVe must continue constant vnto the ende. Matth. 10.22.

This is an exhortation to perseuerance in suffering, for the Apostle will haue the godly to continue constant in patience euen vnto the ende, bicause he is blessed that indureth to the ende. The word patience in this place signifieth constancie and perseuerance in patience. The effecte therefore of patience is constant perseuerance.

That ye may be perfect and entire lacking nothing.

The finall effect of the crosse of the godly.

The ende and effect of the affliction of the godly is here declared, which is the perfecting of vs in Christ. For all our life time we ought to endeuour to come vnto this perfection, which is dayly polished and fined with affliction as with the instrument of God, vntill suche time as it be fully finished. This place doth admonish vs to speake some what of Christian perfection, which James defineth here to be entirenes. But bicause the Papists doe but trifle and dal'y concerning Christian perfection, it is expedient rightly to instruct the godly, that they may know what they ought to thinke concerning the same. We must vnderstand therefore, that there is a double perfection commended to vs in the Scripture, whereof the one is absolute, and is an imputation of the perfect righteousnesse and obedience of our Lorde Iesus Christe. For as Christ by his obedience on the Crosse doth make a full satisfaction for sinnes: so his obedience to the law imputeth righteousnesse, so that euerie one that beleeueth, may appeare perfect and righteous in the sighte of God through the perfection and righteousnesse of Christ. We hauing confidence in this perfection, doe looke for the glory of immortalitie. An other perfectiõ there is in the regenerate

Two kinds of perfection mentioned in the scripture.

nerate which the worde of God commendeth to all the godlye: *walke before me* (saithe the Lorde vnto our father Abraham) *and be thou perfect.* Gen.17.1.
Christ saith: ye shall therefore be perfect, as your father which is in heauen is perfect. Matth.5.48.
There is no doubt, thou wilt say, concerning the commaundement, but it is demaunded wherin that perfection doth consist. We must vnderstand that Paule *Philip.*3. vseth the worde of perfection after two sortes. For he sayth thus: *Not as though I had already attained to it, neyther were alredy perfect: but I follow if I may comprehend that for whose sake also I am comprehended of Christ Iesus. Brethren I count not my selfe that I haue attained to it, but one thing I doe: I forget that which is behind, and endeuor my selfe vnto that which is before, and follow hard towarde the marke, for the price of the hie calling of God in Christe Iesus. Let vs therefore as many as be perfect, be thus minded.* Philip.3.12. 13.14.15.
In these wordes of Paule there is a most manifest contradiction, vnlesse we will admitte, that there be more kindes of perfection then one. First he saith that he is not perfecte, afterwarde hee numbreth him selfe among them that be perfect. There is therefore a double vse of this worde, for sometime one is sayd to be perfect in substance, as we say that a childe is a perfect man, that is in substance. Sometimie one is said to be perfect in quantitie or degrees, as when we say: no man hath perfect obedience according to the lawe of God. After the first maner Abraham, Dauid, Paule, the theefe on the crosse. &c. were perfect. According to the latter maner no man in this life hath bin found perfect, beside Christ Iesus alone, but that perfection we shal obtaine in the lyfe euerlasting, where we shall be made like vnto Christe. But that the state of grace in this life is perfection after a sorte, it may be taught partly by descriptions, partly by examples. Of the wordes of Paule which I haue rehearsed, this definition may be gathered, that Christian perfection is to for-

Definitions of christian perfection taken out of the wordes of Paule.

sake sinne, to rest vpon Christ by fayth, and to prease toward the marke for the price of the hie calling of God in Christ Iesus. Or as Paul defineth it in the Epistle to Timothe: Christian perfection is to fight a good fight, to haue faith and a good conscience. Whosoeuer therefore forsaketh sinne, renounceth lewd and wycked desires, comforteth himselfe with confidence & trust in the mediatour, and endeuoureth to approue his whole lyfe before God, ỳ his conscience be not defiled: according to the vse of the Scripture he is called perfect, and that in substance, not in degrees. For Christ onely was perfect both in substance and in degrees. But this may more euidently be perceiued by examples. It was sayd vnto Abraham *Genes.*17. walke before me and be thou perfect. How Abraham obeyed this precept, and how he walked before God and was perfect, it is playnely declared *Genes.*22. by the commaundement of God, and the obedience of Abraham. But that this may be the better vnderstande, let vs annex the wordes of Moses: *Behold therfore,* saith the Lord to Abraham, *take now thine onely sonne Isaac whom thou louest, and gette thee vnto the land of Moriah, and offer him there for a burnt offring vpon one of the mountains, which I will shew thee.* Here thou hast the precept, the obedience followeth. *Then Abraham rose vp early in the morning, and sadled his Asse, and tooke two of his seruants with him, and Isaac his sonne, and cloue wood for the burnt offring, and rose vp and went to the place which God had tolde him.* And a little after: *Then Abraham tooke the wood of the burnt offring, and layde it vpon Isaac.* And afterwarde it followeth: *And he bound Isaac his sonne, and layd him on the altar vpon the wood, and Abraham stretching forth his hand, tooke the knife to kill his sonne.* By this example of Abraham it plainely appeareth, what that perfection is, which the Lord requireth of his seruaunts in this life. God commaunded that Abraham, who was iustified before by fayth

VVho may be sayd to be perfect according to the vse of the Scriptures.

A liuely example of christian perfection.

Gen.22.2.3.4.6.9.

The commandement of God to Abraham.

The obedience of Abraham towarde God.

faith, should kill his sonne. Abraham had nothing more deare vnto him then this his sonne, nothing more sweete and pleasant. For he was the onely comfort of life to the olde man Abraham, and to the most holy matron Sara. What doth Abraham here? He beholdeth and considereth two things, God commanding, and his sonne, then whom nothing was more deare vnto him in this life. But he preferreth the commaundement of God before the life of his sonne. Hereupon therfore I conclude, that the perfection of the Saintes in this life is, by faith so to obey God, that they preferre obedience towarde God before all worldlye thinges, whatsoeuer. They which are so affected, are by good right counted perfect. But they which at the commaundement of God will not kill so much as one of their affections, how can they boast of this perfection? Let vs propound an other example out of the newe Testament. Christ *Matth.* 19. saith to the yong man of whom he was asked concerning the obtaining of eternall life: *If thou wilt be perfect, go, sel that thou hast and giue it to the poore, and thou shalt haue treasure in heauen, and come and follow me.* Christ knew that this rich yong man was to muche addicted to riches, and that he could not easily turne his minde from them. That therefore this yong man may vnderstand how farre he is of from the true perfection of obedience toward the lawe, the Lorde biddeth him forsake his riches and follow him. The Lord seemeth here to make two partes of perfection, to wit, to leaue and forsake riches, and to follow Christ. But we must know that as it was a personall precept, in the which Abraham was commaunded to kill his sonne: so is this personall which is here giuen to this yong man. Wherefore neither of them particularly is to be transferred to the generall definition of perfection, but generally onely, otherwise neither Noe, neyther Dauid, nor Paule had bine perfect. Wherefore we will applye these examples to the generall definition

VVhat vve must doe if vve vvill be counted perfect in this life.

Another example vvhere by perfection and the partes thereof may be perceiued. Matth. 19. 21.

after this manner: As Abraham, bicause by fayth he preferred obedience toward God before the life of his moste deare and onely sonne, is sayd to be perfect, and the yong man following Christ, if he had preferred pouertie and liberalitie toward the poore before his riches, had bine perfect according to the sentence of Christe: so euerye one which by a true faith preferreth obedience toward God, before all thinges of this world, is sayde in the Scripture to be perfect. And on the contrarie. They which preferre worldly thinges, their owne affections, honour, glorie, pleasures, and diuers other deceits, before obedience toward God, are vnperfect, yea, they doe but in vaine glorye of the name of Christians. These thinges agree with those which we haue before mentioned out of Paule, of which also we gather this definition of Christian perfection:

VVho is sayde to be perfect and who to be vnperfect.

The definition of christian perfection.

Two parts of christian perfection.

Christian perfection is, imperfection being acknowledged, to preferre obedience towarde God by fayth in Christ before all worldly things, and to make good and allowable the whole lyfe before God. Of this christian perfection, Christ maketh two partes, to wit: to followe him, which is done by true conuersion: and to preferre obedience towarde him, before those things which are euen most deare vnto vs. And hitherto of christian perfection concerning the substance. But we shall then be perfect in degrees when the sonne of God shall appeare, to whome we shall be like, bicause we shall see him as he is, and euery one that hath his hope reposed in him, doth purifie himselfe, euen as he is pure.

5 If any of you lacke vvisedom, let him aske of God, vvhich giueth to all men liberally, and reprocheth no man, and it shall be giuen him.

To what ende wisedome is to be asked of God.

Least that any man pretende ignorance, whereby he endureth not tentation, the Apostle biddeth that he which hath not wisedome, doe alke it of God, and that vnto this ende, that he may not onely vnderstande howe to behaue himselfe

himselfe in tentations, least that being prest downe with the heauie burden of them, he doe faint and be ouercome: but also that he may knowe for what ende and purpose God suffreth his to be tried with affliction, least that he be depriued of the fruite thereof. God (saith he) giueth liberally, for he seeketh not any recompence, but onely is liberall of his mere goodnesse and bounteousnesse, and doth not after the maner of men, vpbrayde any with the benefites whiche he hath bountifully bestowed, so as hee continew thankfull. If thou demaund what wisedome that is, by which we are taught and instructed to beare tentations pacifully: I aunswere that it consisteth in knowledge and sense or feeling, knowledge is to vnderstand by the word of God that in all tentation and affliction both the iudgement and mercie of God are to be considered. The iudgement is, that we vnderstand that we are tempted and oppressed with diuers afflictions bicause of our sinnes. *Thou doest chasten man,* saith the psalmist, *rebuking him for sinne.* Mercy is that we may know that it is the will of God, that we should be vexed with tentations and afflictions, that we may repent vs of our sinnes, and not perish with the wicked world. For the Apostle speaketh thus, 1. *Cor.* 11. *When we are iudged, we are chastened of the Lord, bicause we shoulde not be condemned with the worlde.* The sense or feeling of wisedome, is to feele comfort and consolation in the minde, throughe the holye Ghoste, who supporteth vs in affliction, that we fall not, and vpholdeth vs with hope of our deliuerance to come, as we see in Iob, who when he was oppressed with affliction, did comforte himselfe with this trust and confidence: *I am sure that my redemer liueth, and that I shall rise out of the earth in the latter day.* Hereupon Paule writeth to Timothe: *Remember that Iesus Christ was raised againe from the dead.*

VVisedome that teacheth to be patient in affliction consisteth in two poyntes.

The first point

Howe the iudgement of God is to be considered in afflictions.

psalm. 39. 11.

VVhat we must know concerning the mercy of God in affliction.

The second point of wisedome in affliction.

Iob. 19. 25.

2. Tim. 2. 8.

6 But let him aske in fayth, and vvauer not.

He prescribeth howe wisedome is to be asked of God, to

wit, in faith without wauering. This place conteineth many poyntes of doctrine: for first it teacheth that God is the fountaine of all wisedome, yea and of all goodnesse. Secondly, it sheweth that he is liberall to communicate of the fountaine of his goodnesse to them that doe aske. Also it declareth that prayer proceeding from faith, is the ordinarie meane by whiche we may obteine and receiue good thinges at the hand of God. Agayne, it giueth to vnderstand that in prayer is required faith, which resteth vpon the goodnesse of the mediatour. Furthermore of this place is gathered, that all douting is farre to be remoued from prayer: for he which douteth or wauereth when he prayeth, doth onely poure out wordes vnprofitably, and prayeth not effectually, whereupon this also followeth, that if we must not wauer nor dout in prayer, it is but in vayne to make more mediatours. For they which seeke after more mediatours, doe thinke that they are not heard for the one and onely mediatour Christ. Moreouer with this saying of James disagreeth the opinion of the Papists, who goe about to make faith and douting to agree togither. To these may be added that all things that pertaine to the saluation of our soules, are to be asked without any conditiõ. Finally, the opinion of the Stoicks is here confuted, concerning the necessitie of the falling out of thinges: for as wisedome is here promised to him that asketh it by faith, so the wisedome wherof mention is here made, is not giuen to him that doth not aske it.

God the fountaine of vvisedome and all goodnesse.

Hovv al good things are to be obtayned at the handes of God.

A vaine thing to seeke after more mediatoures.

For he that vvauereth, is like a vvaue of the sea, tost of the vvinde, and caried avvay.

7 Neither let that man thinke that he shall receyue any thing of the Lorde.

This is a reason, why in prayer he requireth fayth without wauering: for he which wauereth, sayth he, is compared to a waue of the sea, that is, he is vnconstant. For as the waue of the sea is driuen sometime into this

Our faith must not vvauer in prayer and vvhy.

coast,

coast, sometime into that, according as the winde and the raging of the sea is: so a man douting now thinketh this thing, shortly after his minde being changed, he thinketh an other thing, euen as he is driuen on with erroneous doctrine and blinde affections. Such a man praieth in vayne, because he is destitute of true faith. These thinges ought to admonish vs of constancie, both in doctrine and also in godly exercises. But perhaps some man will obiect and saye: there is douting in euerie man therefore there is a firme and constant fayth without wauering in no man. I aunswere that according to diuers principles both may be, both stedfast faith and doubting. For if thou doest respect the spirite in the regenerate, fayth is a firme consent nothing wauering: But if thou lookest vnto the flesh, doubts do oftentimes arise, which are the workes of ỹ flesh, agaynst which the works of the spirit do striue. We haue an exãple of eyther of these in Abraham. Ro. 4.

An obiection.

The aunswer.

Both faith & vvauering are in the regenerate in diuers respects

8 A double minded man is vnstable in all his vvayes.

He is here sayde to be a double minded man, which doubteth of the doctrine or wyll of God, such a one because he is vnconstant in all his doinges, therefore hath he no stablenesse, or constancie in his prayer. Let vs therefore in this place note that the foundation of all godly actions, yea and of that most excellent worke of prayer, is constancie in the doctrine concerning the will of God, & in fayth.

VVho is double minded.

The foundation of all godly doings.

9 Let the brother of lovv degree reioyce in that he is exalted:

10 Againe, he that is rich, in that he is made lovv: for as the floure of the grasse, shall he vanish avvay.

Because both pouertie by which all kinde of calamitie as by a particular or an example, is signified, and also riches, by the name whereof all prosperous succes in this lyfe is vnderstande, may minister matter of tentation: he doth very conueniently preuent an obiection, and teacheth both, that is, the poore man and also the rich. He teacheth the

The poore mans lesson.

poore man not to fasten his eyes vpō the calamitie of this present life, but rather to cōsider that he is exalted, whereby hereafter he being made the son of God, shall be aduanced vnto the glory of immortality. He teacheth the rich mā to thinke with himselfe how fraile and deceitfull the riches of this world are, which as they do not make him blessed that possesseth them, so doe they sone vanish away euen as the floure of the herbe. What? doth not Paul say, *Let him that reioyceth, reioyce in the Lorde?* Wherfore thē doth James bid him that is poore & of low degree, reioyce in that he is exalted, and him that is rich, in that he is made low.

The rich mans lesson.

2.Cor.10.17.

An obiection.

The Apostles doe nothing disagree the one with the other. For both of them doe place the foundation of true reioycing in the Lord. Wherfore these exceptions are to be held: first what good thing soeuer we haue, let vs acknowledge that we haue receiued it of God, attributing nothing to our selues. Secondly let vs holde fast this foundation that we trust to be saued through the onely mercy of God. Finally let vs rest in the onely author of all goodnesse: with these exceptions we may reioyce and that godly in euery kinde of thing that is good.

The answer.

11 For as vvhen the sunne riseth vvith heate, then the grasse vvithereth, and his floure falleth avvay, and the goodly shape of it perisheth: euen so shall the rich man vvither avvay in all his vvayes.

He amplifieth the comparison wherein he compareth the glory of riches to the fading floure, which when the heate of the Sunne increaseth, is wythered, falleth away and perisheth. As therefore it is a foolish thing to reioyce in vayne riches: so the godly man should do preposterously, if he being discouraged with the grieuousnesse of his pouertie, shoulde be ouercome of tentation.

The glorie of riches fitlye compared to the floure that soone fadeth away.

12 Blessed is the mā that endureth tentation: for vvhē he is tried, he shall receiue the croune of life, vvhich the Lord hath promised to them that loue him.

Before

Before he willed that christians doe reioyce when they shall fall into diuers tentations, now hauing confuted those thinges, that seemed to be agaynst his purpose, hee rendreth a reason of his exhortation. The argument is concluded after this sort: Blessed is the man that endureth tentation, that is which fainteth not vnder the burden of tentation: therefore the godly ought with good cause to reioyce, when they fall into diuers tentations. The antecedent he proueth by the ende of tentation being ouercome after this maner: when he that is tempted, is tried, he shall receiue a crowne of life, therefore he may well be called blessed. The antecedent is grounded vpon the promises of God, vvhich crovvne, sayth he, God hath promised to them that loue him. This place ỳ Papists abuse to confirme their opinion concerning merites of workes. But the very circumstance of the place confuteth them. For the Apostle dealeth here with them that are conuerted, who being iustified before by fayth, do go thorow diuers tentations to the hauen of blessednesse: Agayne, it is one thing to speake of the cause of saluation, and another thing to speake of the way, by which we must come vnto saluation which is free. Neyther is the crowne of life a rewarde due to our fighte, but a free recompence of our labour. For we doe not deserue a crowne by fighting, but the father giueth it vnto his children of his mere goodnesse, who considereth not so much what the children doe deserue, as what he hath promised them of his fatherly loue. Furthermore, if any man obiect: the crowne of life is promised to them that loue, therfore loue is a merit or desert of the crowne: We must aunswere that there is committed a fallacion of that which is not the cause as of the cause. For the antecedent doth not contayne the cause of the crowne, but the qualitie or maner of crowning. And bicause there be two principles of things, one that the thinges be, the other that they maye be

The reason why the godly ought to reioyce in tentations.

The blessed ende of the tentations of the godly.

The Papistes abuse of this place, and the confutation thereof.

An obiection.

The answver.

The very principles vvhereby vve are iustified and saued.

knowne what they be, we must vnderstand ỳ concerning God, his mere good will and pleasure, and the redemption which his sonne hath wrought, and sayth concerning our selues are the very principles, which doe iustifie and saue vs. But if thou considerest the knowledge of righteousnesse and saluation, the principles thereof are rightly sayd to be patience vnder the Crosse, loue, mercy towarde the poore, and other vertues. For these doe make that thou maiest be knowne to be righteous, and saued. Wherupon the Lord sayth: *I was an hungred and ye gaue me meate, I was naked and ye clothed me.* By these fruites of sayth the angels of God and men shall iudge the tree in the last day, and thereby shall account the righteousitesse and saluation of the elect. But here of more in the second chapter, where shall be entreated of a liuely and of a dead sayth.

The meanes vvhereby vve are knovvne to be righteous & saued.

Matth. 25. 35. 36.

13 Let no man say, vvhen he is tempted: I am tempted of God: for God can not be tempted vvith euell, neither tempteth he any man.

He being about to entreate of the causes of tentation, first taketh away the error of them which thought God to be the author of tentation, and forbiddeth that any man, when he is tempted (that is, when he is prouoked to doe euill) say that he is tempted of the Lorde. For God wyll not haue sinne, therefore he prouoketh not to sinne, neither is delighted with the perdition of men. Wherfore as God himselfe is voyde of tentation: so doth he tempt no man, that is, he doth not moue him forwardes to sinne. Thys place doth plainly make agaynst those that make God the author of sinne.

God is not the author of tentation, or of sinne.

14 But euery man is tempted vvhen he is dravvne avvay by his ovvne concupiscence, and is entised.

He sheweth the cause and fountayne of tentation, that is, of prouoking to doe euill. This fountayne or spring he maketh to be euery mans own concupiscence, to the which he attributeth a double effect. For the first, it withdraweth

From vvhence tentation proceedeth, and the maner hovve.

the

the cogitation of man from that which is good. Secondly, it entiseth the affection of man, and ouerwhelmeth him vnwares. We must therfore striue agaynst the first motions, least that being entised by our concupiscence, we fall into sinne.

Of tentation, and the remedie agaynst it.

TEntation is a vrging forward or perswading of a mã to enterprise some thing, that is, either to commit, or to omit. Hereof there are dyuers sorts, whych take their differences of their endes. For there is one tentation of seducing or beguyling, there is another of presumption, another of triall. Of these three I wyll speake in order, and shewe the remedyes agaynst euery of them. Tentation of seducing, is that, the ende whereof is seducing or beguiling. By this man is prouoked to enterprise something agaynst the law of God, whereby he being deceiued, is miserably excluded out of the familie of God, falleth from grace, and becommeth guiltye of eternall death, vntyll such tyme as he repent. For fayth can not abide and and remaine, when man giueth place to such tentation, and knowing and willing doth disobediently despise the commaundement of God. This tentation of seducing is of two sortes if thou considerest the causes thereof. For it is eyther outward or inwarde. I call that inward, whose beginning and cause is in man himselfe, to wit, euel concupiscence: which fighteth togither with a domesticall tyranne, that is originall sinne: and driueth a man to offend, that by this meanes the olde man, that is, originall sinne may obtaine the rule in man. But concupiscence in euery man is of two sortes, one naturall, an other of the flesh. Naturall concupiscence is that, by which we do naturally desire those thinges, which by the right iudgement of reason we iudge eyther honest, eyther profitable, eyther pleasant. This by it selfe is the worke of God in man, and

What tentation is.

Three kindes of tentation.

Tentation of seducing what it is.

Two kindes of tentation of seducing.

Inward tentation of seducing.

Naturall concupiscence what it is and how farre to be approued.

by no meanes to be condemned, as long as it keepeth it selfe within it owne boundes, that is, whiles it desireth those thinges that are shewed by the right iudgement of reason, to wit, those thinges whiche are in very deede honest, profitable and pleasant, by which nature is not defiled but preserued. Concupiscence of the flesh is, when by the corruption of the flesh we desire those thinges, whiche please the flesh and displease God, as when we couet after any thing, which is forbidden vs by the law of God. This of Plato is worthely called a beast with many heads, of which it is spoken prouerbially, Concupiscence is the first beginning of all euells. For it is a most fruitefull mother of pernicious children: to this Marcus the Heremite did attribute selfe loue. Of this do spring surfetting and drunkennesse, couetousnesse, thirst after vayne glorye. Of this surfetting come vnlawfull lustes and all kindes of pernicious pleasures. Of couetousnesse commeth fraud, guile, iniurye, lying, violence, manslaughter. Of thirst after vayne glory springeth pride, wicked ambition, diuers ill practises, briefly contempt of God and of our neighbour. Thou seest what a fruitefull mother of all vices the concupiscence of the flesh is, which one hath called, and not vnworthely, the fountayne of all euel, in asmuch as it is not onely the euident cause of all iniquitie and hatred of God, but also it calleth men from that which is good and honest. For when men doe study vpon heauenly thinges, and meditate vpon diuine matters, this commeth, and with entisements as with certayne cordes draweth them backe. Wherefore Iames doth not without good cause affirme, that men are entised by their owne concupiscence. But how shal we ouercome the concupiscence of the flesh? This beast is to be bounde with singular art and cunning, and to be mortified: but it is bound, not by mans strength, but by a diuine power, that is, by the spirite of fayth, which in the man that is regenerate doth ingender a cer-

Concupiscence of the flesh, and the description thereof.

The plentifull frutes of fleshly concupiscence.

Fleshly concupiscence the roote of al mischiefe.

By what meanes concupiscence of the flesh may be ouercome.

a certayne newe concupiscence, which is called the concupiscence of the spirite. This, when it is first conceyued by the spirite of fayth, setteth it selfe agaynst the concuppyscence of the flesh, whereupon there riseth in all the godly a very sore conflict betweene the flesh and the spirite. Hereupon is that which Paule sayth: *The flesh lusteth agaynst the spirite, and the spirite agaynst the flesh.* But from whence is that concuppyscence of the spirite? It proceedeth from the vertue of the death, buriall, and resurrection of the Lord, which in time past was represented in the olde sacrifices which were first bound and then kylled, but all the whole vertue is in the Crosse of Christ. Therefore to bynde the concuppyscence of the flesh, is to fasten it to the crosse of Christ, that in it it may be mortified, that it be not effectuall to worke. Wherefore this beast is then bound, when thou doest not those thinges which it commaundeth, it is wholy mortified, when the force thereof is not felt, which commeth not to passe before we haue changed this lyfe with death, which is a passage to the true lyfe. To the bynding and mortifying of this beast, all the exercises of godlinesse must be referred, as prayer, reading meditation, sobrietie, diligence in our duty, flying of euell occasions, thinking on the prouidence of God, consideration of the euell of concuppyscence, the glorious end of victory, the shame and dishonestye that accompanieth them, whiche submytte them selues to this beast. Thus much briefly concerning the inward tentation of seducing or beguiling, and of the remedy agaynst it. The outwarde tentation of beguyling, is whose beginning and cause is without a man, and this may be distinguished according to the diuersitye of the causes. Wherefore, seeing that some time the worlde, somtime the deuel, sometime the thinges that are about vs are the causes thereof, it commeth to passe that there be three differences of this outward tentation. The world therefore tempteth when it prouoketh to

The flesh in the godly fighteth agaynst the spirite. Gal. 5. 17.

Concupiscence of the spirite from whence it commeth.

Meanes to bynde and mortifie fleshly concupiscence.

The outvvard tentation of seducing, which is of three sortes according to the causes therof, which are the world, the deuel, the things that are about vs.

VVhen and howe the worlde tempteth vs,

ſinne by it vanitie and wickedneſſe. Many are ouercome by this kind of tentation. For when they beholde the moſt corrupt maners of men, and ſee them alſo vnpuniſhed, many are allured by this example. Whereupon it is ſayde that an euill cuſtome is the nouriſhing of euel. Agaynſt this kinde of tentation we muſt ſette the glory of the kingdome of Chriſt, wherewith the vanitie of the world being compared is as a ſmoke ſone vaniſhing away. Secondly let vs think vpon the ſhortnes of mans life, which although it maye be filled with the vanitie of the worlde, yet thoſe continuall delightes in the kingdome of God are by infinite degrees to be preferred before it. Alſo let vs conſider how Chriſt the Lord, and many of the ſayntes of God deſpiſed the vanitie and wickednes of the world, looking vnto the price that is ſet before them that runne lawfully.

Remedies againſt the tentation of the world.

The deuill tempteth men after diuers ſortes, and that vnto this ende, that he may hinder them from being gathered togither into the folde of Chriſt, or that, when they are gathered togither, he may caſt them out agayne, that they ſhould not be ſaued. For there is nothing more pleaſant vnto him than the deſtruction of all men. And for this cauſe he vſeth eſpecially three engines to inuade the folde of Chriſt. For eyther he corrupteth the doctrine, or raiſeth vp offences, or elſe giueth occaſions of infinite miſchiefes, that I may in the meane ſeaſon ſay nothing of his hypocriſie, tyrannie, and craftineſſe, which he continually vſeth to aſſayle the Church of Chriſt. He entreth into the heart of man, and with ſpeede taketh out the worde of God from thence, that a ſecure contempt of God maye follow, as in Rabſhakeh: or hatred and wrath agaynſt God, as in Saul: or a furious defending of a wicked opinion, as in the Papiſtes. Such were the tentations of Cain, Saul, Iudas, Samoſatenus, Arius, and in our time of Seruetus, and of very manye other, and at thys

To what ende the deuell tempteth vs.

The engines of the deuell which he vſeth in tempting the godly.

Examples of ſuch as were led with the tentations of the deuell.

time

time Satan doth rage much more, than euer he did at any other. For he knoweth that the end of his furie is at hand, and that the sonne of God will shortlye come, who shall iudge him with all his members to euerlasting torments. What remedie is here? the aduersarie is mightie, the companie of his warriours is great, we haue neede therefore of a most strong defence. What I pray you is that? *This is the victorie*, sayeth Iohn, *that ouercommeth the worlde, euen our fayth.* And *Salomon* sayth: *the name of the Lorde is a strong tower, the righteous runneth vnto it, and is in safegarde.* For seeing there is no other waye to ouercome this tentation of the deuel, then a liuely fayth in Christ the cõquerour of Satan, ẏ this liuely fayth may be kindled with earnest prayer, let vs with exceding care and studie kepe ẏ puritie of doctrine, wheron fayth dependeth. Also agaynst offences and other practises of Satan, let vs fortifie and strengthen our selues with the examples of the Saintes, and encourage our selues with the hope of our deliuerance, which shall be through Iesus Christ, whom we looke for to come shortly to iudge the quick and the deade. More defences agaynst the assaultes of Satan, Paule numbreth vp *Eph.6.* which ought from thence to be taken.

VVhy Satan rageth more now then heretofore.

1.Iohn.5.4.

Prou.18.10.

How the tentations of Satan maye be resisted and ouercome.

The things that are about vs, doe aboue measure also tempt vs. Before vs death, the iudgement of God, hell. Behinde vs our sinnes that are past, many things committed and omitted. On our right hande, power, riches, honour. On our left hand perils, persecutions, offences, the most sorrowfull state of the Church of God outwardly in this world. These euels Iesus Christ onely doth remedy, whiles he is possessed by fayth. For if thou beholdest those thinges that are before vs, he hath ouercome death with life, he hath satisfied the iudgement of God, paying the ransome for our sinnes, he hath spoyled hell. If thou lookest vnto those thinges that are behind vs,

Tentation that commeth of the thinges that are about vs.

Remedies prescribed.

it is he onely, which maketh a full satisfaction for sinnes. If thou settest the treasures of all good things in him, the power, riches, and honour of the worlde shall not easilye drawe thee from Christ, neither shalt thou giue ouer being discouraged with any euils, so as thou possessest him by a liuely fayth, and desirest his helpe agaynst all thinges that doe annoy or hurt thee.

The seconde kinde of tentation which is of presumption.

Tentation of presumption is, when a man is prouoked to tempt God by abusing his long sufferance, iustice, mercie, liberalitie, and many other benefites. This tentation truly is daungerous, for if any man be ouercome of it, he sinneth more freely and boldly, bicause he determineth with himselfe that God is good and mercifull, and slowe to anger, as the Psalme sayth. This tentation these thinges doe chiefly remedie: first, a thinking on the shortnesse of lyfe: secondly, a consideration of tragicall and lamentable examples. For many sinning securely, haue bene sodenly preuented by the wrath of God, and taken from hence without repentance: thirdly, the very vnworthynes it selfe. For what is a more vnworthie thing, than for the chylde to despise the father, bicause he is good to him and mercifull towarde him. Let euery one therefore walke carefully in the sight of the Lorde, and knowe that it is a deuelishe furie and madnesse, to sinne aduisedlye and of a sette purpose, or to deferre repentance, bicause GOD is sayde to be long suffering, gentle, and mercifull. For he is sayde also to be a iust Iudge, which is angrye with sinnes, and is determined seuerelye to punishe the vnrepentant.

Remedies against the tentation of presumption.

The thirde kinde of tentation, which is of triall.

Tentation of triall is, whereby the fayth of man towarde God is tried, to wit, eyther when any worke is committed to a man heauie and grieuous to the flesh, or any affliction commeth to him from God for his trials sake, or when any heresie agaynst the articles of our fayth is suffred to arise. Abraham receiueth a commaundement from

Abraham tried with tentation.

God,

God, wherein he is commaunded to kill for a burnt offering his sonne Isaac, his onely heire, which Sara a free and noble matron brought forth vnto him. This commaundement without all doubt was heauie and grieuous to the flesh: but what doth Abraham here? He preferreth obedience toward God before this his most tender sonne, then whom nothing was more precious vnto him in this world, and prepareth himselfe to execute the commaundement of God, *Genes.* 22. Iob is oppressed with affliction in his body, and with many other miseries, but in patience he preferreth obedience toward God before his owne life and all other thinges whatsoeuer. *I am sure,* sayth he, *that my redeemer liueth, & that I shall rise out of the earth in the latter day.* Also, *shall we receiue good at the hands of God, and not receiue euel?* The primitiue Church was tempted with many and diuers heresies, as we are at this day, but as they did, so let vs set the fountaine of our sauiour agaynst all the cesterns of Heretikes full of deuelish stinch and filthines. Of this kinde of tentation Moses speaketh, *Deut.* 13. The Lorde your God proueth you, to knowe whether ye loue the Lord your God with all your heart and with all your soule. Agaynst this kind of tentation let vs strengthen our selues with two thinges: with holding fast the puritie of the Gospell, and with constant obedience toward God both in prosperitie and also in aduersitie,

Iob tried with tentation.

Iob.19.25.

Iob.2.10.

The primitiue Church tried with tentation.

How we must behaue our selues in tentation of triall.

15. Then vvhen lust hath conceiued, it bringeth forth sinne, and sinne vvhen it is finished bringeth forth death.

In the former verse the Apostle compareth concupiscence to a bayt, wherewith the fisher couereth his hooke, that he may deceiue and catch the fishes: here he compareth the same to a woman that bringeth forth children, that he may thereby signifie that it is the mother and fountayne of all sinnes, yea and of all euel. Concupiscence is then sayd to

When concupiscence conceyueth.

haue conceiued, when it possesseth the affection and will, which when it is done, forthwith it bringeth forth actuall sinne, whereof as it were a certayne issue commeth death and damnation. Here therefore is mention made of two kindes of sinne, to wit, originall and actuall. Originall sinne is signified by the name of concupiscence, the proper and next effect thereof. This, although by it selfe and of it owne nature it is a mortall sinne, yet in the regenerate it is pardoned, so that it bringeth not death, except first it begin to reigne through the euel desires thereof. Whereupon Paule *Rom.6.* sayth: *Let not sinne reigne therefore in your mortall body, that ye should obey it in the lusts thereof.* Actuall sinne is, when we doe voluntarily submit our selues to concupiscence to obey it, and suffer it to haue the whole rule in vs.

Originall sin.

Actuall sinne.

16 Erre not my deare brethren.

We must in no wise think that God tempteth any man to doe euill.

Bicause that many had perswaded themselues, that men are tempted of God to doe that which is euel: he doth agayne admonish and exhort them, that they suffer not themselues to be entangled with this errour, signifying that many absurd thinges and vnworthy of God doe follow this opinion. But that they may more attentiuelye and gently here the most strong reason thereof, he doth as it were prepare them, by calling them by the name of brethren, and by a signification of his loue, wherwith he embraceth them. For we doe more willingly heare them, whose goodwill we perceiue toward vs, when as contrariwise we feare the deceites of them, whose minds we vnderstand to be estraunged from vs.

17 Euerie good giuing and euery perfect gift is from aboue, and commeth dovvne from the Father of lights, vvith vvhome is no variablenes, neyther shadovv of turning.

18 Of his ovvne vvill begat he vs vvith the vvord of truth, that vve should be as the first fruites of his creatures.

creatures.

This is a most strong reason, wherin the Apostle doth confute the errour of them, which did contend that God doth tempt men to doe euel, yea and that he is the author of sinne. But that the partes of this reason may be the better perceiued, and the benefits of God toward vs may be more manifestly acknowledged, I will make a resolution of the wordes, and will diuide them into fiue partes, in euery of which I will bring in the proposition of the Apostle, that it may be vnderstand of what great force this reason is to confute the errour of the aduersaries. First therefore he saith: Euery good giuing and euery perfect gift, (that is, nothing at all counterfait) is frō aboue. By which saying he signifieth that solliciting or mouing to doe euell is in no wise from aboue, for how should it agree that good thinges and euell shoulde flowe out of the same fountayne? But if any man doe except that the euell of punishment is from aboue, let him againe knowe, that the cause, that is, the euel of offence is in man, which God being iust doth iustly punish. Wherefore if thou considerest the iustice of God, the punishment is not to be called euell but good.

Six reasons follow in order, which do most firmely proue that God doth in no case tempt any to doe euell.

The first reason.

Secondly he sayth: Comming dovvne from the Father of lightes. As Father here signifieth the author and fountayne: so by the word lights is ment all good things, euen as by the word darkenesse calamities of euerye sorte are to be vnderstand. Whereof is made this reason: God is the father of lightes, that is, the author of all good thinges, therefore he is not the author of darknesse, that tentation to euell should be attributed to him. Let this testification of the prayse of God be marked, which belongeth onely vnto him, to wit, that he is the fountayne and author of all good thinges, which ought to admonish vs of prayer wherein we maye aske those thinges which are

The seconde reason.

good of him who is the fountayne of all goodnes. We ought hereby also to be admonished of thankefulnes, that we may shewe our selues thankefull towards him. Thirdly he addeth: vvith vvhom is no variablenesse. These wordes seeme to be a preuenting of an obiection. For least anye man should saye that he is the authour both of good thinges and of euell, he setteth against that his constancie, whereby he is immutable in his doings. Seing therfore variablenes hath not place with God, and that he is manifestly proued to be the author of all goodnes, who can without blasphemie attribute vnto him those thinges that be euel? Fourthly he addeth: or shadovv of turning. These wordes also seeme to be a preuenting of an obiection. We see that the turning and chaunge of the heauenly lights is diuers and manifold. For the sunne somtime shineth bright & cleare, sometime agayne it being as it were darkened is hidden from vs. Least that anye attribute vnto God anye such shadowe, he prooueth, that he is free from all shadowe of turning. Wherevpon it maye be gathered seeing he is alwaye like himselfe, that nothing but that which is good doth proceede from him. Fiftly he sayth: of his ovvne good vvill begate he vs vvith the vvorde of truth. This he addeth for examples sake. For God when we were by our first natiuitie the children of wrath and damnation, of his mere fatherly goodwill made vs his children by the word of truth, that is, by the Gospell. For he which beleeueth the Gospell, is made the sonne of God by the spirite of Christ. Seing therefore God doth vouchsafe vs so great honour, who beleeueth that he doth prouoke any man to doe euell? Sixtly is added an argument of the ende of our regeneration when he saith: that vve should be as the first fruites of his creatures, that is, that we should be holy. Inasmuch therfore as he hath begat vs that we should be holy, it is an absurd thing to thinke that he maketh vs defiled by

The thirde reason.

The fourth reason.

The fift reason.

The sixt reason.

prouoking

prouoking vs to doe euell. When as he calleth the saintes the first fruites, he alludeth vnto the custome of the lawe, wherby the first fruites were consecrated vnto God, wherupon we are admonished continually to meditate on true holines. Here also he putteth a difference betweene the Church and the rest of the world. For as the Church is holy and dedicated to God: so the rest of the world wrapped in it filthines is prophane and wicked. Furthermore, vpon this doctrine of regeneration the Apostle maketh these exhortations following:

The Church and the world differ much.

19 VVherefore my deare brethren, let euery man be swyft to heare, slovve to speake, and slovve to vvrath.

By the example of Christ, Paule, Peter, yea, and of all the Prophetes and Apostles, he, by the vertue of regeneration maketh a necessitie of liuing godly and holily, for godlynesse and holynesse is the proper effect of regeneration. And bicause God requireth a certayne circumcision of the eares and of the lips, Iames vrgeth the same, and will haue him that is regenerate, swift to heare and learn those things which are good and healthfull, but slowe to speake. By which saying, he will haue first that the toung doe not runne before the witte. Secondly, that we doe flie trifling, vayne, and rayling speaches. Thirdlye, that we speake only things necessarie, whiche tende to edifying and honestie. Herewith very well agreeth the saying: Either speake that which is better than silence, or else altogither keepe silence.

The circumcision of the eares and lips, wherein it consisteth.

20 For the vvrath of man doth not accomplishe the righteousnes of God.

What kynde of wrath is here forbidden, is to be gathered both by the reason which is vnder annexed, and also by the conclusion, yea, by the whole circumstance of this place. The vvrath of man, sayth he, doth not accomplish the righteousnes of God, that is, it doth not execute that,

VVhat kinde of wrath the Apostle forbiddeth.

which God speaketh and prescribeth, nay it maketh that thou doest in vaine heare God speaking. Wherfore wrath in this place is taken for that wrath, which proceedeth of a desire to contende, whereby the audience is hindred. The Apostle therfore will haue one to heare another, their affections being appeased and quieted. For where tumults and contentions haue place, the righteousnesse of God is banished, that is, those thinges are nothing accounted of, which God prescribeth to vs, and requireth of vs.

21 VVherefore lay apart all filthinesse and superfluitie of malitiousnes, and receyue vvith meekenesse the vvord that is graffed in you, vvhich is able to saue your soules.

This is the conclusion of the exhortation, in which he exhorteth vs that we be swift to heare without wrath. This place doth verye well teach what hearers the worde of God requireth. First, filthinesse and superfluitie of malitiousnesse ought to be away, that is, the affections of the flesh and reason ought to giue place to the word of God, that they stirre not vp contentions, whereupon wrath ariseth. Secondly, meekenesse ought to be present, which succeedeth in ỳ place of wrath. Mekenesse here is as much as modestie or aptnes to learne. Thirdly, the mind being thus ordered & prepared, the word which is graffed in vs is to be receiued, that is, ỳ word is to be receiued by faith which is graffed & implanted in vs by the labour and trauell of the Ministers. Fourthly, ỳ effect of the word receyued is added, ỳ by it as by a pricke we should be stirred vp to heare more diligently: vvhich, sayth he, is able to saue your soules, and that bicause sayth is conceyued by hearing the worde of God, whereby man being iustified, is enforced to giue himselfe to newnesse of lyfe, whereupon it followeth:

A description of the true hearers of the word of God.

The effect of the worde of God faithfully receyued.

22 And be ye doers of the vvord and not hearers only, deceyuing your ovvne selues.

What

What kynde of hearer the Apostle requireth, he declareth in these wordes. He will haue that we be not only hearers of the word, as the greatest part of men is, but doers also, that is, such, as in whom the word being engrafted, doth take roote, which commeth to passe when fayth is conceyued by the worde, and our obedience doth witnesse our fayth. This Christ calleth to keepe the worde, when he sayth: *Blessed are they that heare the worde of God, and keepe it.* Moreouer, we must note, that one is sayde to be a doer of the worde, after two sortes, to wit, according to the rule of the lawe, and according to the grace of the Gospell. According to the rule of the lawe he is sayde to be a doer of the worde, which doth perfectlye fulfill the lawe, which Paule *Rom.* 1.2.3. sheweth by foure most euident reasons, that no man liuing is able to performe. He is sayde to be a doer of the worde according to grace, who by true godlynesse doth witnesse his fayth conceyued by the worde, and doth all his lyfe long as much as maye be in this corrupt nature, meditate vpon true repentaunce. Although he falleth sometime eyther knowing or through ignorance, he doth by and by through true repentance returne to the Lorde, as infinite examples of the Saints do witnesse. Why he will haue men doers of the worde, and not hearers onely, he sheweth when he addeth: deceiuing your selues, that is, beguyling your selues through deceytfull imaginations, or through your owne subtiltie, as not only hypocrites doe, which put trust and confidence in outwarde workes without true repentance: but also many, who vnder the name of Christians beare a Turkishe minde. These alway haue fayth in their mouthes, they alway glorie of the benefites of the mediatour although they neuer thinke vpon true repentance.

What it is not only to heare the word, but also to doe it.

Luk. 11. 28.

Two sorts of doers of the word.

A doer of the word according to the lawe.

A doer of the word according to grace.

The reason why we must be not only hearers, but also doers of the word.

23 For if any heare the vvord and doe it not, he is like vnto a man that beholdeth his naturall face in a glasse.

24 For vvhen he hath considered himselfe, he goeth his vvay, and forgetteth immediatly vvhat maner of one he vvas.

Why wee must not bee hearers onely he proueth by a worthie similitude.

By a very excellent similitude he rendreth a reason why he will not haue a hearer of the word onely. The which similitude is thus much in effect: Euen as he that beholdeth his image or shape in a glasse, doth retayne in his minde a knowledge which soone passeth away, and a weake memory of his forme, and therefore such a contemplation profiteth nothing: so a hearer of the word onelye retayneth no firme and sure knowledge. For forthwith after he hath heard it, it vanisheth away, and therefore such knowledge is vnprofitable, and nothing auayleth the hearer. Hypocrisie is verie properly and fitly compared to an image appearing in a glasse. For as in a glasse although there appeare a certaine similitude, yet it is false, inasmuch as those thinges are represented in the glasse on the left hand, which are in deede on the right, and those that are on the right hand, are shewed to be on the left, and by this meanes there is a counterfayting of the truth: so in the workes of hypocrites although there be a fayre shewe outwardly in the sight of men, yet it is false, for that those thinges which are vngodly and wicked are counted holy and true. If any man demaund how it commeth to passe that there is such a slender knowledge and so weake a memorye by the beholding of the glasse, let him know that the maner of doing according to the philosophers doth follow the maner of being. For, bicause ẏ image or shape in a glasse doth but only seeme to be, & is not in dede, it commeth to passe ẏ it maketh so weake & slender an impression in ẏ mind, as we see to be done in certain dreames also.

The workes of hypocrites fitly compared to an image appearing in a glasse

25 But vvho so looketh in the perfect lavv of libertie, and continueth therein, he not being a forgetfull hearer, but a doer of the vvorke, shall be blessed in his deede.

He declareth who is to be counted a doer of the word, and that, as I admoniſhed before according to grace, and not according to the rigour of the law. He calleth the law perfect, becauſe it preſcribeth a perfect rule to liue by: he calleth it of libertie, becauſe that how much more a man is giuen and addicted to it, ſo that he beleeue in Chriſt, ſo much the more he declareth himſelfe to be free. For to ſerue God is to reigne. He that looketh in this law, to the intent he may throughly knowe it and expreſſe it in his life, he, ſayth the Apoſtle, is not a forgetfull hearer of the word, but a doer of it, who alſo ſhal be bleſſed in his deede. For fayth is knowne by the effects as a tree by the fruits, which fayth onely doth apprehend Chriſt, *who alone of God is made vnto vs wiſedome, and righteouſneſſe, and ſanctification, and redemption, that he that reioyceth ſhould reioyce in the Lord.* James therefore ſpeaketh here of the qualitie of them that are iuſtified, and of the rewardes of their obedience, and not of the cauſes of their iuſtifying. Bernard ſayth: Good workes are not the cauſes of reigning, but the way to the kingdome.

VVhy the law is called perfect.

VVherefore he calleth it a law of libertie

VVho is not a forgetfull hearer.

1.Cor.1.30.

26 If any man among you ſeemeth religious and refraineth not his tongue, but deceiueth his ovvne heart, this mans religion is vayne.

He reprehendeth hypocrites which did boaſt that they did religiouſly obſerue the lawe, and yet in the meane time were giuen to backbyting and ſclaundering, which vice is common among all hypocrites, as the hiſtorye of the Goſpell doth ſhewe in the Phariſe, who gloried of his religion, and in the meane ſeaſon accuſed other men with his ſclaunderous tongue. From whence this vice proceedeth he ſheweth when he addeth: but deceiueth his ovvn heart, that is, is a louer of him ſelfe. For he iudgeth that he is godly and religious, but his religion is in vayne, as is proued by the reaſon following:

An vſuall vice among hypocrites.

27 Pure religion and vndefiled before God euen the

father, is this, to visit the fatherles and vviddowes in their aduersitie, and to keepe himselfe vnspotted of the vvorld.

He prooueth by certayne properties of religion that hypocrites which are giuen to sclaundering and euel speaking are not truly religious: he concludeth his argument after this sort: They that are truly religious doe keepe themselues vnspotted of the worlde, and do shew mercy to the afflicted. Hypocrites which will seeme to be religious, doe not keepe themselues vnspotted of the worlde, neither shew mercy to the afflicted. Wherefore they are not religious, but rather vaine boasters of religion. It was not the purpose of Iames perfectly to define religion, but onely to set downe certayne properties thereof disagreeing with the vanitie of hipocrites. Wherefore they are not to be heard, which here sharply reproue and find fault with Iames as a man ignorant of true religion. For it is one thing to define a thing and an other to signifie or shew it by certayne signes and tokens. Which, it is an vnseemely thing and a shame, for the sharpe reprouers and taunters of Iames not to know. But this is a full and perfect definition of Christian religion: Christian religion is a liuely fayth in Iesus Christ, and a confession thereof, wherto is ioyned a pure study of worshipping God, and sincere charity towards men togither with a hope of immortality promised. The substantiall partes therefore of Christian religion by nature ioyned togither, are fayth, the worship of God, charitie towarde our neighbour, and hope of saluation promised by Christ.

Certayne properties of them that are truly religious

A full and perfect definition of christian religion.

The

Chap. 2.

The ſumme of the ſecond Chapter.

AS he doth debort thoſe that are conuerted from deſpiſing and diſdayning the poore, and from accepting of perſons: ſo he doth condemne a vayne boaſting of fayth, which is voyde and deſtitute of it right and true fruites.

The order and partes of the ſecond Chapter.

THere are two partes of this Chapter, the fyrſt whereof contayneth a dehorting or diſwading. For he doth therein debort Chriſtians from accepting of perſons. This parte conſiſteth of a propoſitiõ and a confirmation. The latter part contayneth a teaching or inſtructing. For therein he teacheth that that fayth is vayne which wanteth works. This part alſo conſiſteth of a propoſition and à confirmation.

The expoſition of the ſecond Chapter with an obſeruation of the *Doctrine.*

1 My brethren, haue not the fayth of our Lord Ieſus Chriſt the Lorde of glory in reſpecte of perſones.

THis is the firſt propoſition of this Chapter containing a certayne hidden reaſon which is thus to be reſolued and made manifeſt: Brethren doe not accept perſons. This is the bare propoſition. The reaſon of the propoſition is this, for that the fayth of our Lord Ieſus Chriſt and the accepting of perſons doe ſo diſagree, that they cannot ſtand togither. Why ſo? Becauſe the glory of Chriſt requireth, that we

To haue reſpect of perſons is not agreable to the chriſtian fayth.

reuerence all those, in whom Christ dwelleth. So the word of glory, was not added in vayne. It is an hebrue kind of speach, wherby the Genitiue cases of nounes appellatiues are put oftentimes in the place of Epithites. What? doth not the Psalme place him amõg the dwellers in ỳ tabernacle of ỳ Lord, that is, among the heires of eternall life, which contemneth a vile person, and honoureth them that feare the Lorde? Whether is this accepting of persons or no? Accepting of persons is properly, when as the true cause, by the which wee ought to pronounce of the person, being neglected, we doe consider in the persons some other thing without the cause, for which eyther we pronounce false sentence agaynst the person, or otherwise doe accept and fauour the person. Wherefore, this precept of the Apostle doth not subuert and ouerthrowe the order of God established in the * fourth commaundement concerning the honor of superiours. But if any mã should despise a poore man that is godly, and preferre a rich man that is wicked, he, leauing the true cause shoulde iudge amisse, as Iames sheweth when he sayth:

An obiection.

Psal. 15.4.

The aunswer.

The fift according to the diuision receiued among vs, for all do not diuide the commaundements alike, which notwithstanding is a thing indifferent: he foloweth here the custome of their Churches.

2 For if there come into your company a man vvith a gold ring, and in goodly apparel, and there come in also a poore man in vile rayment,

3 And ye haue respect to him that vweareth the gaye clothing, and say vnto him, sit thou here in a goodly place, and say vnto the poore, stande thou there, or sit here vnder my footestoole:

4 Are ye not partiall in your selues, and are become iudges of euill thoughtes?

VVhat maner of accepting of persons the Apostle disalloweth.

By this example he declareth what maner of accepting of persons he condemneth, to wit, that, which followeth a false iudgement for a true in iudging men. For he which doth that, is not onely condemned by the iudgement of his owne conscience, but also his iudgement is peruerse and naughtie, which taketh riches for a rule of difference.

He

He doth not therfore ſimply forbid to honor the rich, but he ſpeaketh by the way of compariſon, and condemneth him which honoureth wicked rich men with the contempt of godly poore men. Wherefore that accepting of perſons is here condemned, which followeth a falſe difference for a true, which keepeth not a right maner, which erreth from the right ende. If any man therfore preferreth a rich man before a poore, bicauſe he is rich, his iudgement is peruerſe and corrupt. Agayne, if thou doeſt ſo preferre a rich man before a poore, that thou handle the poore man reprochfully, there is ſinne in the maner thereof. Finally, if thou preferre a rich man before a poore to winne fauor thereby, thou haſt erred from the right ende. For what thing is more vnworthie than to deſpiſe the poore man which is godly and learned, and honourably to receyue and entertayne the rich man which is vngodly and vnlearned? He which maketh ſuch a difference with himſelfe betweene the poore man and the riche, is become a iudge of euill thoughtes, that is, is not rightly affected, but iudgeth peruerſly agaynſt the rule of godlyneſſe and charitie.

5 Hearken my beloued brethren, hath not God choſen the poore of this vvorlde that they ſhoulde be rich in fayth, and heires of the kingdome vvhich he promiſed to them that loue him?

He doth in a ſhort entrance or preface ſtirre vp the hearers to be attentiue to the argument which he afterwarde annexeth. God hath choſen the poore of this world, which are rich in fayth, that they ſhould be heyres of the kingdome, which he hath promiſed to them that loue him. Therefore the poore of this world are not to be contemned. In this argument note the order of our reſtoring againe. In the firſt place is ſet election, which is noe where els to be ſought but in Chriſt. *Epheſ.* 1. In the ſecond is ſet fayth, whereby generall election is applyed to the hea-

VVhy the poore of this vvorlde are not to be deſpiſed.

The order of the reſtoring agayne of mankinde.

rers of the Gospel. For God hath chosen on this condition if men be engraffed by fayth in his sonne without whom is no election but mere reprobation. In the third is put inheritance, whereby is signified adoption, by which the beleeuers receiue prerogatiue to be the sonnes of God. In the fourth is added loue, for that is the true fruite of fayth, and an affection proper to the sonnes of God. It is no maruayle therefore if God hath promised a kingdome to them that loue him. For they by fayth haue obtayned power to be the sonnes of God, yea and to be called heires of the heauenly kingdome. For it is manifest out of Paule that loue is not the cause of reigning when he sayth: *The gift of God is eternall life, through Iesus Christ our Lord.*

Rom.6.23.

Of Election.

This place doth admonish that I speake something concerning election. For I see not a fewe to erre from the true cause thereof. Paule sayth. 1. Cor. 1. 26. *Brethren you see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish thinges of the world. &c.* And here Iames saith: God hath chosen the poore of this vvorld.

Howe farre some are deceiued in the doctrine of election.

Hereupon some do not rightly gather, ỹ wise, mighty, noble and rich men are reprobates, & on the contrary, the ignorant, weake, vnnoble and poore are chosen. For if wisedome, power, noblenes and riches, which all are the giftes of God, were the cause of reprobation, and contrariwise, foolishnes weakenes, vnnoblenesse and pouertie were the cause of election, it should follow that all rich men are reprobates, and all poore men chosen, but both is falle. For not a few rich and noble men are godly, chosen, and saued, and many poore men are vngodly, reprobates, and condemned. Why therfore doth Paule say: *Not many wise men, not many mighty, not many noble?* Paule doth not speake of the counsel of God, who will that al men shall be

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saued and come vnto the acknowledging of the truth. 1. *Timoth.2. Which would haue no man to perish, but would all men to come to repentaunce.* 2. *Pet.3.* But he accuseth the naughtines of men, which abuse the giftes of God to their owne destruction. The Gospell calleth all, but some pretend one thing, some an other, wherby they doe not come. Many being entised, and as it were made druncken with wisedome, many with might, many with noblenes, many with riches, many also with other thinges cannot abide the sweete sauour of the Gospell. Whereby it commeth to passe that not by the counsell of God, which hath created no man to certayne damnation, but by their owne fault they are not elect. For God will haue all at length to be saued if so be that they doe embrace by fayth the author of their saluation. They which contemne him, doe worthely fall away from saluation. For God will cast awaye those and condemne them, no otherwise then an earthly father doth cast of and disherit an obstinate and disobedient sonne, which he woulde not haue done if he had obeyed his father. If therefore we consider the counsell or purpose of our creation and restoring againe by Christ: God in deede will haue all men to be saued, but yet by saluation and life, that is by Christ the mediatour. But if thou marke the euent or ende, he will condemne all, which haue not obeyed him calling by his Gospell. This is confirmed by the saying of ỹ Lord in *Matthew: many be called, but fewe be chosen.* Of this saying there are two parts, the first commendeth vnto vs the goodnes of God, which calleth many by his Gospel that they may be saued. For we must not thinke that God calleth them whom he will not haue saued. The latter part is a complaint of the greatest parte of men, which contemne the Gospell, and will not liue worthy of so noble a calling. Wherof Christ complayneth in *Matthew*, where he is reprehended which had not a wedding garment, to the which reprehension after-

VVhy so fewe come, when as God calleth all by his worde.

God will haue al to be saued, but yet by such meanes as he hath appointed, which they that refuse, are iustly condemned. Matth.20.16.

Many be called, but fewe be chosen, howe it is to be vnderstand

Matth.22.12. ward is ioyned this complaynt of Christe: fewe are chosen. This complaynt he also sheweth with teares. *Matth.*23. whē he saith, *How often would I haue gathered thy children togither, as the hen gathereth the chickens vnder her wings and ye would not?* Behold Christ will, *Hierusalē* will not. The meaning therefore of the saying of the Lord is: *many be called*, to wit, to obtayne saluation by Christ, so that they will beleeue the Gospell. *But fewe be chosen*, that is, fewe haue the wedding garment, that is, fewe doe beleeue and are godly in deede. That this is the signification of the word election, it is manifest out of the psalme, where elect and peruerse or frowarde are set one against the other, for he sayth thus: *with the elect thou shalt be elect, and with the froward thou shalt be froward.* Therefore he is sayd to be elect which is in deede a godly and sincere worshipper of God, keeping fayth and a good conscience. Wherefore there is no cause that any man should be troubled with thinking of his election, as though God had appoynted some certayne men to saluation, and the greatest part of men to certaine damnation: but rather let him thinke, that this is the vnmoueable will of God, that as he will saue without difference all that be penitent: so on the contrarie he will condemne all that be impenitent. And these are saide not to be elect, because of the euent or ende. For they haue shutte from them selues the way of saluation. Let vs therefore obey the Gospell, let vs liue in true repentance, let vs not suffer our selues to be caried away from Christ with the cares of this world. But rather let vs preferre obedience toward the Gospell before al things of the world, whereby we may obtayne the saluation promised through our Lorde Iesus Christ, in whom God hath chosen the beleuers before ỹ foūdations of the world.

Pſal.18.25.

¶ Whom God will saue and whom he will condemne.

¶ What al they must doe which mynde and desire to attayne saluation through Christ.

6 But ye haue despised the poore.

¶ The poore in no wise to be contemned.

By this setting of one contrarie against the other, he sheweth the grieuousnesse of the sinne. God doth honour

the

the poore that beleeue, but you do deſpiſe the poore. Your ſume therefore is grieuous and vnworthie of the heires of the kingdome of God.

Doe not the rich oppreſſe you by tyrannie, and doe they not drawe you before the iudgement ſeates?

7 Doe not they blaſpheme the vworthye name, after vvhich ye be named?

In theſe wordes are conteyned two plaine arguments. It is a fooliſh thing for men to honor them of whom they are oppreſſed and tormented, and to contemne them that excell in true godlyneſſe. You doe that when you doe honour your rich men which are tyrannes with the reproche and diſdayne of the poore. The vngodly rich men do blaſpheme that worthy name of Chriſt, whereby you will be named, and whereof you are called Chriſtians, therefore it is an vnworthie thing that you ſhoulde honour them with the contempt of the poore.

Vngodly rich men muſt not be honoured with contempt of godly pore men.

8 But if ye fulfill the royall lavve according to the Scripture, vvhich ſayth: Thou ſhalt loue thy neighbour as thy ſelfe, ye doe vvell.

9 But if ye regarde the perſons, ye commit ſinne, and are rebuked of the lavve as tranſgreſſours.

This is a preuenting of an obiection. For he preuenteth the obiection of hypocrites, by the which they might excuſe themſelues, that they did well in honouring rich men, ſeeing that honour is included in the loue which the lawe doth require toward our neighbour. He aunſwereth by a double condition: If you fulfill (that is, if you endeuer by true fayth and integritie of mynde to performe it without colouring or hypocriſie. For here the worde of fulfilling is to be referred not to the degrees, but to the ſubſtance of obedience, or to the parts therof) the royall lavve, (that is, the lawe which is like the kings hie way, that is, ſtreight and playne, which leadeth the wayfaring man without turnings to the place appointed. But that kings hie way

is to loue our neighbour, and to consider this only in him, that he is our neighbour, and to haue respect to no other things in him, ye doe vvell, that is, your defence is iust. But if ye regarde the person, ye commit sinne, but that you regarde the person, it is manifest by your deede. For you honor wicked rich men, and despise godly poore men, which truly is not to go in the kings hie way to the loue of your neighbour.

10 For vvhosoeuer shall keepe the vvhole lavv and yet faileth in one poynt, he is giltie of all.

11 For he that sayd, thou shalt not commit adulterie, sayd also, Thou shalt not kill. Novv though thou doest none adulterie, yet if thou killest, thou art a transgressour of the lavve.

He doth more forcibly vrge the hypocrites, which did flatter them selues when as in one poynt of the law they had done their duty well, whose hypocrisie he reprehendeth by this argument: he which breaketh some one point of the law, is a transgressor of the lawe and giltie by the iudgement of the lawe. For he hath broken the whole law. This is declared by propounding an example of the *fift and sixe commaundement. He which of this place doth contend either that all sins are alike, or that the giltines of euery transgression is equale, doth wrongfully vnderstande and take the wordes of the Apostle, who in this place doth deale only with hypocrites which did iudge the perfection of the lawe in part, agaynst whome the Apostle setteth transgression in part. But that sinnes be not alike or equall, as the Stoickes woulde haue them, first it is euident by the causes. For who doth not perceyue that it is more grieuous to sinne of maliciousnes, than of infirmitie or ignorance. Secondly, the euent proueth the same. He which sinneth wittingly and willingly, doth as it were shake of the holy ghost, but he that falleth through weakenesse, doth not so. Thirdly, the vnequalitie of the punish-

ment,

He that faileth in one poynt of the lawe is guiltie of the whole lawe.

The sixt and seuenth according to our diuision.

Diuers reasons which proue that all sinnes are not alike, as the Stoicks doe falsly affirme.

ment, wherewith God the iust iudge punisheth, doth conclude the vnequalitie of sinnes. *That seruant that knewe his maisters will, and prepared not himselfe, neyther did according to his will, shall be beaten with many stripes.* Luk.12.47.

Fourthly, euery mans owne conscience doth naturally vnderstande the degrees of sinnes, for they are vexed with some more, with some lesse. Fiftly, the lawe of God and all ciuill lawes doe acknowledge degrees of sinnes according to which they doe moderate punishments. The arguments of the Stoickes haue a fayre shewe, but they are grounded on a false foundation, agaynst which let those reasons be set which I haue rehearsed.

12 So speake ye, and so doe, as they that shall be iudged by the lavve of libertie.

13 For there shal be condemnation mercilesse to him that shevveth not mercie, and mercie reioyceth against iudgement.

He bringeth in a generall exhortation to liue godly and holily, by an argument taken of the sentence of the last iudgement, which is recited *Matth.*25. For when as the Apostle sayth: as they that shall bee iudged by the lavve of libertie, he hath relation to the sentence of the Lorde, who when he iudgeth the worlde, shall saye vnto them on his right hand: *Come ye blessed of my father, take the inheritance of the kingdome prepared for you from the foundations of the worlde. For I was an hungred, and ye gaue me meate. &c.* Contrariwise he shall say to them on the left hande: *Depart from me ye cursed into euerlasting fire. I was an hungred, and ye gaue me no meate. &c.* To this pertayneth that saying: *Iohn.*5. *The houre shall come in the which all that are in the graues, shal heare his voice, and they shall come forth, that haue done good vnto the resurrection of life: but they that haue done euell vnto the resurrection of condemnation.* And 2.*Cor.*5. *We must all appeare before the iudgement seate of Christ, that euery man* Matth.25.34. The sentence of the last iudgement, and the maner thereof. Iohn.5.28.

may receiue the things which are done in his bodie, according to that he hath done whether it be good or euill. That these sayings and such like are to be vnderstand of the qualitie of thē that shal be saued, & not of the causes of saluation, the whole consent of ẏ scripture, yea, the pꝛecious bloud of Chꝛist doth shew, as shoꝛtly after I will moꝛe distinctly declare. But why doth he call it ẏ law of libertie? That by that name he may shew ẏ the fruites of libertie are by good right requiꝛed of chꝛistians. Foꝛ as he which doth commit sinne, is the seruant of sinne: so he which is deliuered by Chꝛist, will be no moꝛe bonde but free, & theꝛefoꝛe will not take vpon him the yoke of bondage. He sheweth a cause oꝛ reason when he sayth: for there shall be condemnation mercilesse to him that shevveth not mercie, but he that sheweth mercie, is so farre of from being condemned, ẏ he shal reioyce against cōdemnation, triumphing ouer death, sin, and the deuill. These things doe teach, how necessary continuall repentance and a perpetuall studie of godlynesse and righteousnesse is among Chꝛistians, least by their owne fault they lose the free benefit of saluation. But bicause the aduersaries of free saluation doe abuse this place and such like, and make the causes of saluation of the tokens and qualities of them which shall be saued, I will bꝛiefly gather an aunswere, whereby the godly reader may haue, wherewith he maye be able thꝛoughly and truly to answere to this false cauill. Seing theꝛefoꝛe that the Scripture doth expꝛessely say, *that the Lord shall giue to euery man according to his deedes*. Oꝛ as Paule speaketh to the Coꝛinthians: *according to that euery man hath done whether it be good or euill*: First of all, this is to be helde, that this generall sentence which is the very voyce of God himselfe, ought to be applied vnto two soꝛtes of men, accoꝛding to the pꝛopoꝛtion of fayth, that is, to the wicked, accoꝛding to the lawe, to the godly, accoꝛding to the Gospell after this maner: when the Loꝛd giueth vnto

VVhy the Apostle calleth it the lawe of libertie.

Matth. 16.27.

2. Cor. 5.10.

How the sentence of the last iudgement is to be applied to the wicked, and howe to the godly.

the wicked according to their dedes, without all doubt he giueth vnto them hel and condemnation. For those are the merits of the dedes of vngodlines. But cõcerning ẏ godly or regenerate, there are mo things to be considered. For first it is euident out of the infallible worde of God, that eternall life is not the wages of seruantes, but the inheritance of children, and the free gift of God. *Rom.* 4.5.6.8. *Iohn.* 1.3.5. Secondly, the proportion betwene the heauẽly father and an earthly father is to be considered: for as an earthly father doth giue vnto his childrẽ according to their deedes, that is, inheritance to them that are obedient, and disheriteth them that are disobedient: so God the father promiseth inheritance to his children, but those which of children are made obstinate and enemies, he suffreth not to enioy the inheritance. But nowe it is manifest that the childrẽ of an earthly father are neither children nor heires through desert of their works. After the same sort the children of God are neyther made children nor heires bicause of their works, but through the grace of adoption, which is receyued by fayth alone, notwithstanding eyther of them doth giue vnto his children according to their dedes. But ẏ this may yet be more plainly vnderstand, how God shall giue to euery mã according to his dedes, foure circumstances are to be weighed of vs, the first wherof is, that the rigour of the law is takẽ away from ẏ godly, according to ẏ saying *Galat.* 3. *Christ hath redemed vs from the curse of the lawe.* The seconde is, that the person nowe beleeuing doth by fayth please God and is heire of eternall life. *Iohn.* 1. The thirde, that God doth not onely require obedience of the person that beleeueth, but also doth promise him a rewarde, and that not of debt for the worthinesse of the worke, but of grace for his fatherly promise sake: The fourth, that workes so done by fayth, are testimonies of fayth, as proper effectes are most certaine tokens of their cause. And therefore it is sayde that God shall giue vnto

VVe are heires not through workes but through grace

Why it is sayd that euery man shall be iudged according to his deedes.

euery man according to his dedes, both because dedes are the true tokens of the feare of God & of fayth, and also that the whole creature maye beare witnesse of the iustice of God in iudging. This answere is taken from the conferring of the Scripture, which we must of necessitie surely hold, lest that with the Papistes we attribute saluation to the merits of workes, or with the *Antinomians* and *Libertines* we lay aside all care and studye to do well. This solution is made manifest by an euident example. *Mat.*18. where ỳ Lord saith that ỳ kingdome of heauen is likened vnto a certayne king, that is, that there is the same reason of the spiritual state of the Church, which is betweene an earthly king and his seruants in the affaires of this present life. For euen as the king, his seruant owing him ten thousand talents, yet when he fell downe and besought him, he forgaue him the whole dette freely and of his mere liberalitie: so God the father doth freely forgiue them all debtes, that is, sinnes, which flie vnto him for succour with trust and confidence in Christ. Hereof it is manifest that remission of sinnes is free. But euen as the king called agayne vnto punishment that seruant, being vnthankefull and cruell toward his fellowseruants, and that which before he forgaue him when he humbly besought him, nowe he requireth agayne of him being stubborne and cruel toward his fellowes: So God, after he hath receiued vs being sorie for our sinne, into fauour, will haue vs imitate his example in liberalitie and goodnes toward our neighbour. This the Lord teacheth *Luke.*7. propounding an example of two detters, the one whereof ought vnto the lender fiue hundred pence, and the other fiftie: who when they had nothing to pay, he forgaue them both. Here the Lord asked the Phariſes whether of them will loue the lender most, to whom when the Pharise had made aunswere, he to whom he forgaue most, the Lorde sayd, thou hast truly iudged: signifying that God doth re-

quire

quire thankfulnesse of them, whom he hath freely receiued into fauour. Hereof are gathered two thinges, to wit, both that forgiuenesse is free, and also that they which haue obtayned forgiuenesse, doe owe thankfulnes vnto God.

14 VVhat auayleth it my brethren though a man sayth he hath fayth, vvhen he hath no vvorkes, can that faith saue him?

Bicause there were among them to whom the Apostles did write, hypocrites, which when they were touched with no true repentance, yet they did boast that they were saued by faith, when as they had no true and liuely faith in dede: he maketh a confutation of their erroneous opinion, and teacheth that that faith is vayne, which doth not bring forth it true fruites. This proposition is diligently to be marked, faith which hath not workes is vneffectuall and vayne, or as Iames speaketh, cannot saue. This onely proposition is confirmed euen vnto the end of the chapter. Wherefore they are fowly deceiued which compare Iames with Paule, when as Iames disputeth onely of the vayne boasting of hypocrites, Paule of a liuely fayth. And therfore let vs diligently marke in this place, what faith the Apostle calleth vayne, to wit that, which hath no obedience toward God accompanying it, in asmuch as it neither worshippeth God nor dooth wel to it neighboure, wherevpon it manifestly followeth that Iames doth not speake of a liuely and a right fayth, from which the spirit of Christ cā not be separate. For where the spirit of Christ is, there are newe actions of the newe man, although not perfect, yet vnperfect, by which the force and vertue of fayth is acknowledged and brought forth. What therfore is that vaine faith? is it altogither vneffectuall? It bringeth forth no good fruites, (for it is voyde of life) but it bringeth forth the bitter fruites of hell and death. For it is a most fruitefull mother of vanitie, superstition, and hypocrisie, it is a foolish boasting, it is but an image of faith,

That fayth which bringeth not forth good workes, is not true, but vayne, and cannot saue.

Paule and Iames speake diuersly of fayth.

VVhat fruites a vayne and false fayth bringeth forth.

it is a stoppe or let from saluation, it is a guider or leader vnto death, briefly it hath it portion with hypocrites and deuels.

15 For if a brother or a sister be naked and destitute of dayly foode,

16 And one of you saye vnto them, depart in peace, vvarme your selues, and fil your bellies, notvvithstanding ye giue them not those thinges, vvhich are needeful to the body, vvhat helpeth it?

17 Euen so the faith, if it haue no vvorkes, is dead in it selfe.

He proueth by a very fit similitude that fayth without good workes is vaine.

He maketh manifest the proposition by a most apt similitude. Euen as that speech is vayne, wherein it is sayde to the needy, warme your selues and fill your bellies, when as helping handes are not also put to: so that fayth is vayne and dead which is in the mouth without the fruite of works. Note here the name of faith, (which he calleth vaine) for when it is called deade, it is compared to a carkas, wherefore it deserueth no better to be called faith, thē a carkas deserueth to be called a liuing creature. This vsing of one word for another doth sufficiently shew ẏ James doth dispute of a vayne opiniō, which of ẏ hypocrites was called faith, according therfore to the opinion ẏ they had of fayth, ẏ Apostle speaketh by a licence of rhetoricke.

18 But some man might say, thou hast the faith and I haue vvorkes: shevv me thy faith out of thy vvorks, and I vvill shevve thee my faith by my vvorkes.

Another reason proning fayth which is without good workes to be vayne.

An other reason that faith which is voyde of it fruites is vayne, as if he sayde: some godly man, O thou hypocrite, may represse thy vanitie by obiecting thus vnto thee: thou hypocrite hast faith, as thou sayest, (for it is a licence of scorning) I haue workes, thou, if thou can, shew me thy faith by thy works, which truly thou canst not doe, bicause thou hast none: I will shewe thee my fayth by my works. Wherefore it is manifest that thy faith is like vnto a dead

carkas

carkas, but that myne is liuely, which appeareth by the fruites and liuely motion therof. For euen as the spirite which is inwardly in a liuing creature quicke and lusty doth bewray it selfe by mouing and feeling and by the outward actions: so a lively fayth doth shewe it selfe by good workes. The word faith is here vsed in diuers significations. For in the first place it signifieth a boasting of fayth, but in the latter place a liuely faith.

A proper similitude.

19 Thou beleeuest that there is one God: thou doest vvell: the deuils also beleeue it and tremble.

He teacheth both what the fayth of hypocrites is, also how vaine it is, yea and that it doth not saue. He affirmeth therefore that there fayth is only a knowledge of the hystory. For they beleeue that there is a God. That this is vaine, he proueth by this reason: the faith of the deuils doth not saue. For the deuils are not saued. The boasting of hypocrites is the fayth of the deuils: for it hath nothing in it, which the fayth of the deuils hath not. Therefore the boasting of the hypocrites which they falsly cal fayth, doth not saue, and therefore is vayne. Whereas the Apostle in this place doth acknowledge no other fayth in hypocrites, then is in the deuils, it is no meruaile, because he taketh from it the power of iustifying. But of what sort fayth is in the disputations of Paule, it is taught *Rom.*4. by a manifest example propounded, to wit, that it is not onely a knowledge of the mercy promised, but also a trust and confidence, whereby a man determineth with himselfe that the promes doth appertaine vnto him, wherwith is ioyned as an vnseparable companion thankfulnesse of mind toward God, prayer, patience, mortifying of the olde man, stirring vp of the newe man, and other fruites of the righteousnes of fayth, which fruites although they doe not iustifie, yet that is the nature of a iustifying fayth that it alwayes bringeth foorth those fruites sometime more, sometime lesse, euen as it hath receiued increase

Another reason prouing the fayth of hypocrites to be vayne and not able to saue.

VVhat kynde of faith Paule speaketh of.

Fruites of true fayth.

20 But vvilt thou vnderſtand, O thou vaine man, that the faith vvhich is vvithout vvorkes is dead?

21 VVas not Abraham our father iuſtified through vvorks, vvhen he offred Iſaac his ſon vpō the alter?

22 Seeſt thou not that the faith vvrought vvith his vvorkes? and through the vvorks vvas the fayth made perfect.

23 And the Scripture vvas fulfilled vvhich ſayth: Abraham beleeued God and it vvas imputed vnto him for righteouſnes: and he vvas called the frend of God.

24 Ye ſee then hovv̄ that of vvorkes a man is iuſtified and not of faith onely.

That our faith ought to haue good workes ioyned with it, it is proued by the example of Abraham.

The ſumme of this reaſon is this: Such as the fayth of Abraham was, ought alſo the fayth of other beleeuers to be. (For he is therefore called the father of the beleeuers, becauſe that they that beleeue ought to imitate and follow his fayth): but the faith of Abraham had workes ioyned with it (which is thereby proued, becauſe he did ſo much eſteeme obedience toward God, that he would rather kill his onely ſonne, then not obey God) Therfore the fayth of other alſo ought to haue workes ioyned with it, which if it haue not, it is worthely to be accounted vaine and dead. This is the ſumme of the argument. Now let vs wey the wordes of the Apoſtle, which are wreſted of the Schoolemen againſt free iuſtification. First the word iuſtified is to be diſcuſſed, which is as much, as if he had ſayd, was declared to be iuſt, or was knowen to be iuſtified and that this is ſo I proue by three neceſſarie arguments. The firſt is taken of the ſcope and end of this preſent diſputatiō. For Iames hath not purpoſed a diſputation of the cauſes of iuſtification, but onely doth ſhew by what effects iuſtification may be gathered, and as it were ſet before the eyes of men. Seing therefore it is an exceeding great errour, of effects to make cauſes in reſpect of the ſame

VVhat Iames meaneth by this word iuſtified, which the Scholmen haue wreſted, as it is proued by three firme and ſtrong reaſons. The firſt reaſon.

thing,

thing, they are by no meanes to be borne, which forgetting the ſcope & ende of the diſputation & propoſition that is to be proued, preſume very high, & go about to diſproue the doctrine of Paul concerning free iuſtification, when as the purpoſe of Paul was far otherwiſe thā of Iames. For Paul ſeketh the cauſe of iuſtification: Iames the effects of the ſame: Paul deſcendeth frō ẏ cauſes to ẏ effects: Iames contrariwiſe aſcendeth frō the effects to ẏ cauſes. Paul ſeketh how we are iuſtified: Iames how we are declared to be iuſtified. Paule excludeth works as cauſes of iuſtification: Iames includeth the ſame, as the effectes of iuſtification. Seing there is ſo great difference betwene the purpoſe of Paule and Iames, who ſeeth not the vanitie of the Scholemen, which ſay that the Apoſtles are contrary the one to the other. The ſeconde neceſſarie argument is taken of the order of the cauſes and the effects, *Geneſ.* 15. Abraham is pronounced to be iuſtified. *Abraham beleeued the Lord, and he counted that to him for righteouſneſſe.* But this came to paſſe thirtie yeares at the leaſt, before he receyued a commaundement concerning the offering of his ſonne Iſaac. *Geneſ.* 22. Howe therefore can it be that he ſhoulde be ſayde to be iuſtified by that worke, which he did the thirtie yere after ẏ he was by the voyce of God ſaid to be iuſtified. It is neceſſarie therfore that to be iuſtified in Iames doe ſignifie to be declared iuſtified.

Paule and Iames are nothing contrarie the one to the other, but there is difference onely in the purpoſe of them both.

The ſecond reaſon concerning the taking of this word iuſtified

The thirde neceſſarie argument is taken of the wordes of the Angell, *Geneſ.* 22. After that Abraham had purpoſed to kil his ſonne at the commaundement of God, & was called back from his purpoſe by the voice of the Angel, he heareth of the Angell: *Now I know that thou feareſt God, ſeing for my ſake thou haſt not ſpared thine only ſon.* What other thing, I pray you, do theſe words meane, than that ẏ voluntarie obedience of Abraham was a teſtimonie of the feare of God, & a certaine declaration of the iuſtification of Abraham. And thus briefly it is declared, what the word

The third infallible argument concerning the taking of this word iuſtified

Gen. 22. 12.

of iuſtification doth ſignifie in this diſputation of Iames. Afterwarde when he ſayth that the fayth vvrought vvith his vvorkes, he exprẽſſeth the nature of a liuely fayth, to wit, that it is effectuall and full of good worẽkes. Seing that the fayth of hypocrites hath not this nature, it is in no caſe to be iudged a true and liuely fayth. This ſaying therefore of Iames doth teach nothing elſe, but that good worẽkes doe proceede of fayth. That which Iames addeth:

VVhat it meaneth that Abrahams faith was made perfect thorow workes.

through the vvorkes, the fayth vvas made perfect, is nothing els than ẏ the fayth of Abrahaṁ was declared by his worẽkes, not to haue bene counterfait or hypocriticall, but true and ſincere. For if thou doeſt cal that perfect here, which is in it degrees abſolute, no mortall man liuing at any time hath had a perfect fayth. Moreouer, when he ſayth that the ſcripture was fulfilled which ſaith: Abraham beleeued God, and it vvas imputed vnto him for righteouſneſſe, that is not to be referred vnto the cauſe, but vnto the effect. For by that deede Abrahaṁ declared that he was in very deede iuſtified before by fayth. This fulfilling therefore ought to be referred to the experience of men, and not to the iudgement of God.

25 Likevviſe alſo vvas not Rahab the harlot iuſtified through vvorks, vvhen she had receyued the meſſengers, and ſent them out another vvay?

Another example that true fayth is not deſtitute of good workes.

He proueth by another example ẏ a true & a liuely faith is not without worẽkes. Rahab by her dede or worẽkes declared hir ſelfe to be iuſtified by fayth, when with the perill of her life ſhe ſent away ẏ meſſengers of the people of God, leaſt they ſhoulde come into the hands of them that ſought them.

26 For as the bodie vvithout the ſpirit is dead: euen ſo the fayth vvithout vvorkes is deade.

Hypocrites fayth is vaine.

By a moſt apt ſimilitude propounded, he proueth that the fayth of hypocrites is vayne, in as much as it is like a deade bodie or carkas, wherein is no liuely ſpirite, and

there-

therefore no mouing or sense of a liuing creature is founde in it. And thus Iames by sixe firme reasons hath proued that a true fayth is frutefull in good workes, and that the fayth of hypocrites, which is voyd of workes, is a vayne boasting rather than fayth.

A declaration of the doctrine of repentance.

When as Christ doth define the Gospel to be preaching of repentance and forgiuenesse of sinnes in his name: he setteth forth two things vnto vs, whereof one is the benefite which the Gospell offereth, the other, the meanes by which the benefite is applyed vnto men. The benefite which is offered, is forgiuenesse of sinnes. The meanes is repentance. For they onely which repent, are made partakers of the forgiuenesse of sinnes, wherewith is ioyned iustification, saluation, and eternall lyfe. Hereof it easily appeareth, that nothing is more necessarye for a man in this life, than to vnderstande wherein true repentance consisteth, without the which forgiuenesse of sinnes commeth vnto no man. Of this wholsome and true repentance I will speake, and will so declare the matter by the worde of God, and manifest examples, that euerye man may acknowledge the truth and playnnes thereof.

The Gospell is the preaching of repentance and forgiuenesse of sinnes.

The foundation therfore of the preaching of repentance without all doubt is the mercie and grace of God, according to these sayings: *Repent, for the kingdome of God is at hande.* Nowe the kingdome of God is the kingdome of grace, in which Christ being a King and Priest doth reygne. *Ierem. 36. Returne euery man from his euill waye, that I may forgiue their iniquitie and their sinnes.* Againe, *I desire not the death of the wicked, returne and come agayne.* Also, *O ye disobedient children returne and I will heale your rebellions.* And Christ saith: *I am not come to call the righteous, but the sinners to repentance.*

The first foundation of the preaching of repentance. Matth. 3. 2. Ierem. 36. 3. Ezech. 33. 11. Ierem. 3. 22. Matth. 9. 13.

These testimonies doe sufficiently proue that mercye

through Christ is the foundation of the preaching of repentance. For without all doubt, repent, or as the Prophetes speake, returne, is not the voyce of the lawe condemning, but of God hauing mercie, and offering saluation, life and deliuerance from the sentence of the law that condemneth. Wherefore there is no doubt but the preaching of repentance is a part of the preaching of the Gospell, especiallye since it is manifest that the lawe doth preach vnto sinners eternall punishment: and Christ being rayled vp from the dead, doth affirme that repentance and forgiuenesse of sinnes is to be preached in his name.

Two thinges ther be which hinder repentance in vs, wherunto the Lord addeth remedies.

But bicause there are two things in man which doe hinder him that he cannot see his euilles, and repent and amende at the voyce of the Gospell, to wit, ignorance and dulnesse or sluggishnesse. The Lorde doth giue a remedie for both these euils. He remedieth ignorance by the law.

A remedie agaynst our ignorance.

Rom. 3. 20.

For by the preaching of the lawe he bringeth vs to the knowledge of sinne, whereof the Gospell biddeth vs repent, that we may be saued. *By the lawe*, as Paule sayth, *commeth the knowledge of sinne*. Dulnesse or sluggishnesse he shaketh of by diuers meanes: he setteth forth threatenings of eternall death, he denounceth wrath and displeasure agaynst them that doe not amende. He chasteneth the impenitent with corporal punishments, with diseases, and by diuers other meanes, he setteth tragicall and lamentable examples before their eyes, as of *Cain, Iudas, Saule, Achitophel*, and diuers others, which examples Christ doth applie vnto all, when he sayth: *Except ye amende your liues, ye shall all likewise perishe*. He witnesseth his wrath and displeasure by diuers signes in the heauen, the earth, and in the sea, sometime by pestilence, sometime by warres he stirreth vs vp to obey the voyce of the Gospell: he setteth forth the death of his sonne, which doth witnesse of the wrath of God agaynst sinners, except they repent, Act. 2. Christ which calleth all that be weary and laden,

How the Lord driueth away our sluggishnesse

Luke. 13. 3.

den, vnto him, ỳ they being conuerted by repentance, may bẽ eased of their burden, doth sende the Lawyer, that doth not acknowledge his euill, vnto the law. We haue a most excellent and liuely example hereof *Luk.* 15. in the prodigall sonne. He being first pinched with hunger, doth perceyue his euill. Then a hope of a better state if he did returne to his father, gaue to the yong man a mynde to repent, for he is encouraged by confidence in his fathers gentlenesse, to seeke for reconciliation. This example doth teach plainly, that the beginning of repentance is an acknowledging of the mercy of God, which stirreth vs vp to hope well, which doe see and perceyue our owne euils and perils. For as this yong man through trust in his fathers clemencie, doth returne vnto his father, after that, he being taught by hunger did perceiue his euils: so we with confidence of mercy in Christ, doe returne vnto God, after that by the preaching of the lawe we haue come into the knowledge of our selues, & by feeling the curse and wrath of God doe shake of our dulnesse and sluggishnesse.

A liuely example.

Nowe what wholesome and true repentance is, and of what parres it consisteth, we will declare by testimonies of the Scripture, and by examples. *Ieremie* sayth: *Let euery man returne from his euill way, and I will forgiue your iniquitie and your sinnes*. This saying conteyneth two things, a commaundement and a promise. The commandement is, that the vngodly doe returne from his euill wayes. The promise is of reconciliation and attonement for sinne. Herevpon it is gathered, that repentance is a conuersion or a turning of man vnto God, in the which conuersion, he doth depart from euill, he beleueth the promise of reconciliation, and studieth to leade a newe lyfe according to the will of God.

VVhat true repentance is.

Adam hauing fallen into sinne, did hyde himselfe with the leaues which he tooke of the tree, and did not see his euill, neyther as yet did knowe the promise concerning the

How Adam by little and little came vnto true repentance.

seede: but when he is accused by the voyce of God threatning death vnto him, he acknowledgeth his sinne, which also did exceedingly displease him, so that there was in him a misliking of his fact, but not true repentance. But when he heareth the promise concerning the seede of the woman, which shoulde come, and breake the heade of the serpent and abolishe sinne: he returneth vnto the Lorde with true repentance, he is sorie for his sinne, he comforteth himselfe with the fayth of the promise, calleth vppon God, and taketh heede least that agayne he doth agaynst his conscience offende God. Dauid hauing fallen into adulterie, being as it were lulled a sleepe with a certayne drowsinesse, doth liue securely, but when he is reprehended of the Prophet, he begynneth to lament his sinne, and there were in him horrible terrours and extreme feare which he himselfe describeth in the Psalmes: *There is no rest in my bones bicause of my sinne*: for he did feare euerlasting punishment. But hearing this voyce of the Prophet by the commaundement of God: *Thou shalt not die, the Lorde hath put away thy sinne*: He turneth agayne vnto the Lorde and repenteth, he hateth his sinne, he flieth vnto mercie by fayth, saying: *Haue mercie vpon me O God, according to thy louing kindenesse*. He promiseth obedience in time to come: *My mouth shall shewe forth thy prayse*. Also, *I shall teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee*. In this example also we see what conuersion is, what is the foundation and partes thereof. Lyke vnto this were the examples of Manasses, of the sinfull woman, of the theefe, of Peter, of Paule: which examples when we doe applie them to the rule, they doe most plainly set before vs the liuely formes of true repentance. But bicause the doctrine of repentance is chiefe in the Church, and bicause it is very profitable for men to be well instructed concerning it: we will briefly declare by definitions the partes thereof, as they

Dauid an example wherin the partes of true repentance are liuely set forth.

Psal. 38. 3.

2. Sam. 12. 13.

Psal. 51. 1.

verse 15.

verse 13.

they are taught in our Churches oute of the word of God and by famous and well knowne examples. The partes thereof as is sayd before are contrition, fayth, and newe obedience. The parts of true repentance.

Contrition is not a misliking of the fact, as was in Judas, but it is the beginning of true repentance, to wit, an extreme feare of conscience for sinne, a true hatred of sinne, and an auoyding of sinne not without hope of pardon, as appeareth in the prodigall sonne. For a knowledge of mercy must of necessitie goe before true repentance, according to the saying of Ambrose: No man can repent except first he hopeth for pardon: and that of Augustine. The mercye of God is necessary not onely when we doe repent, but also that we may repent. Contrition the first part of repentance what it is.

Fayth is a knowledge, consent, and desire of the promised mercy, and a sure confidence in Christ the mediatour. Although the former examples and the fourth chap. to the *Rom.* doe confirme this definition, yet let vs adde more reasons concerning the properties of fayth. Christ pronounceth them saued that beleeue, therfore it must needes be that fayth doth signifie a trust in the promise, seeing that no man is saued by knowledge alone. Agayne, Paule doth sometime call this fayth a sure trust or confidence, sometime a perswasion, whereby a man doth certaynely perswade himselfe, that God both will, and also is able to performe that which he hath promised. This therfore is that fayth, by which alone without the workes of the law the Apostle affirmeth that a man is iustified before God. For such a fayth onely as we haue described, doth apprehende Christ and possesse him with all his benefites. I will therfore set forth a playne and manifest doctrine concerning this iustification which commeth by fayth in Christ, and will briefly confute the errours with the which this doctrine both in time past and also in our age, is darkned and made obscure. VVhat fayth is, which is the seconde part of true repentance.

The definition of iustification.

Iustification is a deliuerance from sinne of the man that doth beleeue in Christ, an imputation of the righteousnesse of Christ, and an accepting of him being iustified to life euerlasting, freely for Christes sake. In this definition fiue principall poynts are to be considered. First fayth by which the grace which is offred, is receyued, wherevpon

Fayth.

Rom.3.28.

Paule sayth: *we are iustified by fayth.* For fayth is as it were a certayne hande, wherewith we receyue Christ offered vnto vs, with his obedience, that it may be our righteousnesse. The seconde is a clensing or deliuerance from sinne through the satisfaction made by Iesus Christ, according to that saying of Iohn: *The bloude of Iesus Christ clenseth vs from all sinne.* To this also belongeth that saying of Dauid: *Blessed is he, whose wickednes is forgiuen.* Also, *Blessed is the man vnto whome the Lorde imputeth not iniquitie.* What deliuerance is, it is to be gathered by ỹ definition of sinne. For as sinne is a defect or reuolting from the lawe and will of God, with a bonde vnto eternall death and condemnation: so deliuerance is the discharging or setting free of a man from the bonde of death and condemnation. But that this deliuerance doth come vnto him that beleeueth in Christ, many testimonies doe witnes. *He that beleeueth in the son, hath euerlasting life.* The third is the imputation of ỹ righteousnes of Christ. For his obedience, death, passion, and resurrection are the matter & foundation of our iustification. 2. *Cor.*5. *He hath made him to be sinne for vs, which knew no sinne, that we shoulde be made the righteousnesse of God in him.* This righteousnes, which he sayth that we are made in him, the Apostle defineth *Rom.*5. when he sayth: *As by one mans disobedience many were made sinners: so by the obedience of one shall many also be made righteous.* Christian righteousnesse therefore is the obedience of Christ imputed to the beleeuer. For fayth is imputed to hym for righteousnesse, which beleeueth in him that iustifieth

Deliuerance from sinne.

1.Iohn.1.7.

Psal.32.1.2.

Iohn.3.36.

Imputation of righteousnesse.

the

the wicked. Of these this also followeth, that the qualitie of righteousnes is in Christ, but is imputed vnto vs which is proper vnto him. For we are so iust before God as Christ was a sinner. As he after a sort tooke vpon him our person, whereby he might be made guiltie in our name, and might be iudged as a sinner, not for his owne sinnes, but for the sinnes of other, seing that he himselfe was pure and cleane frō all sinne, and might suffer punishment due vnto vs and not vnto him: So we nowe are iust in him, not bicause we do satisfie the iudgement of God with our workes, but bicause we are accounted righteous with the righteousnesse of Christ, which by fayth alone we doe put on, that it might be made ours. The fourth is an accepting of the person vnto eternall life. For Paule setteth this degree after iustification. *Rom.* 8. *Whom he iustified, them he also glorified.* To this belongeth the saying of the Lorde: *He that beleeueth in me shall not perish, but shall haue euerlasting lyfe.* The fift, freely for Christes sake: freely that all the merites of men maye be excluded: for Christes sake, that the redemption of the onely begotten sonne of God may be acknowledged to be the merit of so great a treasure.

Howe we are righteous before God.

Accepting of vs vnto eternall lyfe.

Although this doctrine of our Churches is grounded vpon the iust, sounde, and perfite worde of God: yet there be diuerse and sundrie errors spred abrode agaynst it. For there be some which place this iustification of man in the workes done of men: other some will needes haue it to consist of fayth and workes togither: some go about to establishe a certayne essentiall righteousnesse. Although these things which we haue spoken, doe confute the errours of these, yet we will speake somewhat seuerally of them. They which affirme that mā is iustified by workes, are more easily confuted, seeing that the most manifest oracles of God doe crie out agaynst this errour. Dauid cryeth out openly: *Enter not into iudgement with thy seruant:* Psal. 143. 2.

Diuers errours in the doctrine of iustification.

The first errour of them which saye that we are iustified by works, with a confutation thereof.

uant: for in thy ſight ſhall none that liueth be iuſtified. And Paule Rom. 3. Therefore by the workes of the lawe ſhal no
Gal. 3. 10. fleſhe be iuſtified. And to the Galath. As manye as are of the workes of the lawe, are vnder the curſe. Agayne: If
Gal. 2. 21. righteouſneſſe be by the lawe, then Chriſt died without a cauſe. Their opinion therefore is manifeſtly falſe, which affirme that a man is iuſtified, that is, made iuſt by workes. But we acknowledge with James, that good workes are required to the declaring of this iuſtification, that the good tree may be knowne by it fruites, neyther is there any diſagreeing betweene Paule and James. For when Paul ſayth that a mã is not iuſtified by worꝛks, he ſignifieth that he is not made iuſt and without fault before God by workes. When James ſayth that men are iuſtified by workes, he meaneth that men are by workes declared to be iuſt. But the ſaying of them hath ſomewhat a fayrer ſhewe, which affirme that the righteouſneſſe whereby the wicked man is iuſtified before God, doth conſiſt of fayth and worꝛks togither. For they ſaye that fayth is the beginning of righteouſneſſe, and workes the perfection thereof, whoſe errour S. Paule confuteth by theſe reaſons. Rom. 10. *I beare them recorde that they haue the Zeale of God, but not according to knowledge. For they being ignorant of the righteouſnes of God, and going about to ſtabliſhe their owne righteouſnes, haue not ſubmitted themſelues to the righteouſnes of God. For Chriſt is the ende of the lawe for righteouſnes vnto euerye one that beleeueth.*

The ſeconde error of them which affirme that wee are iuſtified by fayth and workes togither, and the ſame cõfuted.

Here Paule maketh this to be the cauſe of the caſting of of the Iewes, for that they woulde ioyne their owne righteouſneſſe with the righteouſneſſe of God which is by fayth, and of both ioyned togither make one forme of
Verſe. 6. righteouſneſſe. Alſo Rom. 11. he reaſoneth thus: *If it be of grace, it is no more of workes, or elſe were grace no more grace: but if it be of works, it is no more grace, or elſe were worke no more worke.* Paule here firſt ſetteth downe two

contrarie

contrarie propositions without any meane betwene them: If election and saluation be of workes, it is not of grace: If it be of grace, it is not of workes, bicause that debt and gift are so contrarie, that neither of them may rightly be sayde one of the other, or both of them of any thirde. Eyther therefore we are iustified and saued by fayth alone, or by workes: but the testimonies before alledged doe proue that no man is iustified by workes. Agayne, if christian righteousnesse did consist of fayth and workes togither, the reasoning of Paule were fonde and vayne. Rom. 4. *To him that worketh, the wages is not counted by fauour but by debt: but to him that worketh not, but beleueth in him that iustifieth the vngodly, his fayth is counted for righteousnesse.* Here Paule maketh two sortes of righteousnesse, which differ the one from the other. For they haue contrarie causes. For the righteousnesse of fayth, by which he that beleeueth is iustified, is imputed and giuen freely, but the righteousnesse of workes is not free. Furthermore, if one part is to be attributed to fayth, the other part to workes in the iustification of man, two absurdities should followe thereof: one that the promise shoulde be made vncertaine which ought to be certaine. Another, that the satisfaction of Christ coulde not suffice, except it were stablished by our workes. Wherefore we embrace the saying of *Augustine*, which sayth: It is grace in no poynt, except it be free in all poyntes. But the occasion of the errour of the Papistes was a Philosophicall imagination, which knoweth no righteousnesse except it be a certayne qualitie in vs. For it vnderstandeth not that a man may be iustified by the imputation of the righteousnesse of another.

Two kindes of righteousnesse.

The errour concerning iustification by fayth and workes togither, from whence it proceeded.

Nowe let vs come to essentiall righteousnesse, concerning which first it is to be vnderstand, ẏ we are in no wise righteous before God by ẏ essential righteousnes of God, but in respect of the principall efficient cause. For the formall righteousnesse, by which we are righteous before

The thirde errour in the doctrine of iustification confuted.

God, is no other than the obedience of Christ, as Paule plainly teacheth *Rom.5. By the obedience of one, many shall be made righteous*. But the obedience of Christ is of two sortes, of the crosse, and of the lawe. By the obedience of the crosse (*whereby he humbled himselfe, and became obedient vnto the death, euen the death of the crosse. Philip.3.*) the Lorde doth make a full satisfaction for our sinne. The obedience of the lawe he imputeth vnto vs that beleeue, that by it we maye appeare righteous in the sight of God. Paule sayth that this righteousnesse or obedience of Christ is imputed to them that beleeue, therfore it is neyther substance nor qualitie abyding in them, whereby a man is made righteous formally. Wherefore this affirmance is surely to be holde, that christian righteousnes is the obedience of the sonne of God imputed to him that beleeueth. But in the meane season we must also vnderstande this, that the Scripture maketh mention of three kindes of righteousnesse of man, whereof one is of fayth, by which we stande before God, and this is perfect, as the obedience of Christ is perfect, neyther is it diminished or increased by the diminishing or increasing of fayth. For the Publicane had this full and perfect as well as Peter, although the fayth of Peter was much more manifest and knowne. Another is the beginning of obedience, which is also called the righteousnesse of a good conscience. This is not set agaynst the wrath of God, because it is not perfect obedience of the lawe, yet it is necessary, in as much as it is the proper fruite of fayth. An other there is, which is as yet looked for, whereof Paule speaketh *Galat.5. For we through the spirite wayte for the hope of righteousnesse through fayth.* And *1.Iohn.3. Dearly beloued, nowe are we the sonnes of God, but yet it doth not appeare what we shall be: and we knowe that when we shall appeare, we shall be like him: for we shall see him as he is: and euery man that hath this hope in him, purgeth himselfe*

The obedience of Christ is double.

Christian righteousnes.

Three kindes of righteousnes of man.

Perfect righteousnesse in this lyfe.

Vnperfect righteousnes.

Righteousnes perfect and absolute in the lyfe to come.

euen

euen as he is pure. This righteousnesse therefore is a making of vs lyke vnto God, a dwelling of God in vs, a full fruition of God, an absolute and perfect loue. And although we must confesse, that the heartes of them that beleeue are the temples of the holy ghost, and Christ sayth Iohn. 14. *If any man loue me, he will keepe my worde, and my father will loue him, and we will come vnto him, and wil dwell with him*: yet it doth not followe that this dwelling of God in vs is the righteousnesse whereby we stande before God, but it is a diuine presence in vs, by which we are renued, doe feele comfort, and begyn to approch to eternall life. Furthermore, if men were iustified here by essentiall righteousnesse, there shoulde be no difference betweene the righteousnesse by which we are righteous in this lyfe, and that by which we shall be like vnto God in all eternitie. But Paule putteth a manifest difference betweene these two. For he sayth that we haue the righteousnesse of fayth, nowe here in this lyfe, but that we doe looke for another righteousnesse, which Iohn defineth to be a framing or fashioning, whereby we shall be fashioned lyke vnto God, which fashioning shall proceede from hence, in that we shall see him as he is. Newe obedience is necessarily ioyned with fayth. For regeneration, which cannot be absent from a iustifying fayth, doth necessarily bring forth it fruites which are seene in newe obedience. For after that a man through the grace of regeneration is made a newe tree, he ought to bring forth newe, that is, good fruites, which Paule in his Epistle to the Philip. calleth the frutes of ŷ righteousnes of fayth. Iames pronounceth in his own peculiar and proper phrase that men are iustified by the same, that is, acknowledged and declared iust. This newe obedience is sometime called sanctification, which consisteth of the mortifying of the flesh, and of the quickening of the spirit. For Paule sayth thus: *Christ is made vnto vs wisedome, and righteousnesse, and* 1. Cor. 1. 30.

Newe obedience doth necessarily accompanye faith.

Howe Christ is made our wisedome, righteousnes, sanctification. &c.

sanctification, and redemption. He is made our wisedome in the preaching of the Gospell. He is made our righteousnesse by the attonement for sinne, and imputation of righteousnesse. He is made our sanctification, when he giueth vs the holy ghost, which doth after a sort turne our nature, and make it, that the olde man being by little and little mortified, we maye liue after the spirite, that is, we may giue our myndes to godlynesse towarde God, charitie towarde our neyghbour, to holynesse of lyfe, and diligence in our vocation, briefly, that we maye submit our selues wholy to the rule of the spirit. In what man soeuer the force and vertue of this regeneration, or of this sanctification is not felt, there of necessitie fayth cannot be. For a true and a right fayth is feruent in spirite, and endeuoureth to bring forth it true fruites, and desireth nothing more than to serue God in spirit, and to abounde in all knowledge and vnderstanding. Seing that this is in very deede the propertie of a iustifying fayth and of regeneration: who can beare or abyde the saying of them, which with all their might in words and writings do impugne the necessitie of good workes: which truly we say are necessary, not as merits and causes of saluation. For ỹ saying of Paul is firme and vnmoueable. *Ephe. 2. By grace are ye saued through fayth, and that not of your selues, it is the gift of God, not of woorkes, least any man shoulde boast himselfe:* but as necessarilye accompanying a iustifying fayth, and as the effectes of the spirite which doth regenerate vs. Furthermore, that the reason and maner of good workes may be the better vnderstande, I will declare in order sixe questions concerning good workes. The questions are these. The first, what workes are to be taught, and to be done. The seconde, howe they maye be done. The thirde, howe they doe please. The fourth, what are the causes of good workes. The fift, why promises are added to good workes. The sixt, bicause all men haue sinne,

Howe good workes are necessarie to saluation.

Sixe questions to be handled concerning good works.

it is not without cause demaunded, whose obedience doth please, and whose doth not please. When it is enquired what workes are to be taught and done, two thinges are to be weyed of vs, whoe we be, and whome he is vnto whom obedience is to be giuen by workes. When we beholde our selues considering our owne corruption, we are admonished that we our selues doe not imagine workes by which we thinke to worship God. For by our selues we do not vnderstand, what eyther pleaseth or displeaseth God, and the Lorde pronounceth that he is worshipped in vayne with the commaundements of men: Let vs therfore certaynly thinke that workes, albeit fayre and goodly, which haue bene inuented of men, are in no wise good.

The first question what good workes are to bee taught and done.

But if we consider God, we are admonished of reuerence toward him, whereby it commeth to passe that we thinke that that onely pleaseth him, which he prescribeth in his word. For he onely is our law giuer. *Ezechiel comprehendeth both in chap. 20. Walke ye not in the ordinances of your fathers, neyther obserue their maners, nor defile your selues with their Idols, I am the Lord your God: walke in my statutes, and keepe my iudgements and doe them.* Also, 33. *I haue made thee a watchman vnto the house of Israell: therefore thou shalt heare the word at my mouth, and admonish them from me.* Hereof therefore it manifestly followeth that no other workes are to be taught and done but those which are commended vnto vs by the word of God.

Such workes are to bee taught and done, as God hath commended to vs in his worde.

After that the mind of the godly man knoweth, what workes are to be done forth with, it inquireth how they may be done. The dissoluing of this question is to be taken out of two sayinges of the Scripture. The Apostle sayth to the *Hebr. without fayth it is vnpossible to please God.* And Christ sayth: *without me can ye doe nothing.* Wherefore these thinges are required in order. First, the knowledge of Christ. Secondly trust and confidence in

The seconde question.

Howe those works which God hath prescribed, may be done. Heb. 11. 6. Iohn. 15. 5.

Chriſt. Thirdly viuification, whereby Chriſt doth quicken vs by the Goſpell, and poureth his holy ſpirite vpon vs. Herevnto maketh ỹ ſaying of *Eſay, chap.* 40. *But they that wayt vpon the Lord ſhall renue their ſtrength: they ſhall lift vp the wings as the Egles: they ſhall runne, and not be wearie, and they ſhall walke and not faint.* For there can be no loue, no obedience, except mercy and reconcilation for the mediatours ſake be firſt apprehended. In this conſolation the diuinitie doth dwell in the heart. For the eternall father is effectuall in deede by his ſonne which comforteth by the voyce of the Goſpell, and the holye Ghoſt is giuen of the father and the Sonne which ſtirreth vp in vs ioye and calling vpon God, according ta theſe ſayings: *I will poure vpon them the ſpirite of grace and compaſſion, &c.* And in Iohn: *We will come vnto him and dwel with him.* 2. *Cor.* 3. *We beholding the glory of the Lord with open face, are changed into the ſame image,* that is, we beholding the word which is the image of the eternall father, and in conſolatiõ doth ſhew the preſence and goodnes of God, are made like vnto his image, the holy Ghoſt inflaming our hearts.

Zach. 12. 10.
Iohn. 14. 23.

The thirde queſtion how good workes which are done of vs do pleaſe God.

After that the mind is taught how good workes may be done, it inquireth furthermore how they pleaſe, for they are done in vayne, except they pleaſe. *Scipio* fighteth for his countrey, Dauid alſo fighteth, but the workes of both of them doe not pleaſe God. It is fitly therefore demaunded, how good workes may pleaſe. To the which queſtion we aunſwere in generall, that they pleaſe in the regenerate. The workes of *Scipio* did not pleaſe bicauſe he was not regenerate. But the warfare of Dauid did pleaſe bicauſe Dauid was accepted by fayth. But here are three thinges to be conſidered in order. Firſt we muſt certainly thinke concerning the perſon, that he is reconciled by fayth and iuſt for Chriſtes ſake freely. Then we muſt confeſſe that the perſon iuſtified by fayth, cannot as yet ſa-

tiſfie

tisse the lawe. For many inward sinnes doe abide and sticke euen in the Godly. This vncleannesse is to be lamented and doubts and euill affections are to be resisted and striuen against, and also we ought to pray with true sighes of the heart, that God will not imp.te vnto vs this filthines wherein w: are wrapped. Thirdly, although we acknowledge this our filthines, notwithstanding we must certaynly thinke that God doth require a certayne vnperfect obedience in vs, & that this vnperfect obedience doth please for Christs sake. For so Peter doth playnly teach: *Offer vp spirituall sacrifices acceptable to God by Iesus Christ, which is our reconciliation and now maketh intercession for vs.* Our obedience therefore doth not please God for the worthines or perfection thereof. For by it selfe it is vnworthy to come into the sight of God, neyther doth it fulfill the law, as it is sayd, but it pleaseth bicause of the person reconciled, which for Christs sake is counted righteous: so also doth he please, although he carie about in the flesh sinne and great infirmitie. Seing it is euident that a man is in no wise iustified by workes: it may fitly also may be demaunded, w:hat are the causes of good workes by which men ought to be stirred vp and pricked forward to worke well. There are numbred three most weyghty causes, necessitie, dignitie, and reward.

How our obedience pleaseth God.

Three speciall causes which ought to moue vs to doe good workes.

Necessitie may be m:ade to be of fiue sorts: of ẏ cõmãndemẽt, of worship, of det, of holding fast ẏ fayth, of auoyding punishmẽt, & of cõuersion or regeneratiõ. Necessitie of the commaundemẽt is, bicause God doth seriously and seuerely commaund obedience toward his lawe. *Keepe mine ordinances* sayth he, *and walke therein*, & Paul sayth: *This is the will of God euen your sanctification.* Necessity of dette or dutie that we owe is declared Rom. 8. *We are detters not to the flesh but to the spirite, for we are not our owne, but his that hath redemed vs with his bloud.* Necessitie of holding fast the fayth is commaunded to vs of

Fiue kindes of necessitie which ought much to stirre vs vp vnto the doing of good workes.

Leuit. 18. 4.

1. Thess. 4. 3.

1.Timo.5.8. Paule. *If there be any that prouideth not for his owne, and namely for them of his housholde, he denieth the fayth, and is worse than an infidel.* And agayne: *Fight a good fight, hauing fayth and a good conscience*, neyther of which is kept while we giue our selues to sinne. Necessitie of auoyding punishment is confirmed by the testimonie of Dauid. *For iniquitie*, sayth he, *thou doest chastice the children of men*. Necessitie of conuersion is affirmed in this
Ezech.33.11. saying: *As I liue, sayth the Lord God, I desire not the death of the wicked, but that the wicked turne from his waye and liue*. When therefore conuersion is made, man is also quickened by fayth through the holy Ghost. Moreouer, vnto conuersion is ioined regeneration, which is a beginning of a newe lyfe, a newe light, wisedome, righteousnesse, and a renuing of the image of God in vs.

The second speciall cause which ought to moue vs to worke well.

The seconde cause is dignitie, which consisteth in this, that the man conuerted or regenerate, is nowe the sonne of God, according to that saying: *He gaue power to be the sonnes of God to them that beleeue in his name.*
Iohn.1.12. Howe great a dignitie is it, that they which beleeue, are the temple of the holy ghost liuing: that Christ dwelleth in them by fayth: that the Father, the Sonne, and the holy Ghost, doe come vnto them, and will dwell with them: that they are the members of Christ. On the contrarie, wey what a wickednes it is for the children of God to resemble the image of the enimie: howe great a daunger it is, that the temple of God shoulde be polluted with the filthinesse of Satan, what a cruell thing it is to driue God out of his dwelling place. Wherefore it becommeth the children of God to imitate their heauenly father, which
1.Pet.1.16. sayth: *Be ye holy, for I am holy*. Hereupon Paule sayeth that we are called to sanctification, and not to vncleannes.

The third speciall cause which ought to stirre vs vp to good workes.

The thirde cause is a rewarde, that is, a recompence of the pacience and obedience of them that beleeue. This rewarde is not giuen for the worthinesse of the worke, but for

for the promise of grace. Seing that the good workes that are done of the godly, are the boumden duties of seruants, and vnperfect and defiled: it may be demaunded why God hath added promises to good workes. And there may be numbred fiue causes hereof. The first, that they may be testimonies of the prouidence of God. For God will haue it knowne that good things pertayning to the bodye, are created of him, and are not spreade abroade by chaunce, but are of him giuen to the Church, and preserued according to the saying: *He is thy life and the length of thy dayes, in the dayes of hunger they shall be satisfied, the rich haue suffred hunger, but no good thing shall be wanting to him that feareth the Lorde.* The seconde, that they may be testimonies, that God will, yea euen in this lyfe keepe and preserue his Church. Wherefore Paule sayth 1. *Tim.* 4. *Godlynesse hath the promise of the lyfe present, and of that that is to come.* Bicause God will of his infinite goodnesse gather his Church for his sonnes sake the mediatour, he keepeth this order of nature, he maketh the earth fruitefull, that he may feede and nourishe his Church euen in this life, and bicause for his Churches sake he doth feede also the rest, it becommeth vs especially to be thankfull. The thirde, bicause God will haue corporall necessitie to be a monishment & warning concerning fayth, prayer, hope, giuing of thankes: therefore hath he set forth his promises, & wil haue these good things to be asked & loked for by fayth, & by this asking and looking for he will haue fayth, hope and pacience to increase. The fourth, that they may be warnings of the promise of grace, bicause that fayth which acknowledgeth the sonne, and receyueth reconciliation, ought alwayes to go before in the asking of corporall things, and for the sonnes sake the other promises were set forth and ratified. All these things are comprehended in the saying: *Whatsoeuer he shall aske the father in my name, he will giue it you.* The fifte, bicause God

Fiue causes wherefore God hath added promises to good workes.

The first.

The seconde.

The third.

The fourth.

Ioh. 15. 16.

The fifte.

will haue both these things to be knowne, both that the Church is subiect to the crosse, and yet notwithstanding that it is marueylously preserued in this lyfe, euen among perils and daungers, that all the maruaylous preseruations of the Church, and al the wonderfull deliuerances of the same, may be testimonies of the presence of God in his Church, as it is sayde *Num.*14. *That the Egyptians maye knowe, that thou, O Lorde art among this people. Iosu.*3. *Ye shall knowe that the Lorde God is in the middest of you.* 1. *Kings.*17. *That all the earth may knowe, that there is a God in Israel. Esay.*37. *Nowe O Lorde our God, saue thou vs out of the hande of Zenacherib, that all the kingdomes of the earth may knowe, that thou onely art the Lorde.* Seing that al men haue sinne, it is rightly demaunded, whose obedience doth please, and whose doth not please. To this question I doe aunswere thus: Sinnes are of two sorts: some are committed of them which know and are willing agaynst their conscience, such sinnes are not in them that beleeue. For if he that beleueth, doth fall agaynst his conscience, he doth as it were shake of the holy ghost, renounce the fayth, and is made guiltie of the wrath of God, and except he repenteth, he falleth headlong into eternal punishment. Moreouer they, which being deceyued by the delusions of the deuill, doe reuolt from the foundation, that is, doe renounce and forsake any article of the fayth, whether they vnderstande it, or vnderstande it not, doe cease to be holy, doe shake of the holy ghost, and become guiltie of eternal wrath and displeasure, as *Cherinthus, Ebion, Arius, Fotinus,* and such lyke heretikes. Other some sinnes are not committed agaynst the conscience, as blindnesse, and ignorance, doubting, many omittings of our dutie, and vicious affections, agaynst which euilles the godlye doe striue, and doe beleeue that they are put away for the mediators sake. Although this vncleannesse is in the godly, yet they doe please God for the mediatours sake, receiuing

Two generall sorts of sinnes

What followeth sinne agaynst the conscience.

The sinnes of the godly.

by

by fayth forgiuenesse of their sinnes, according to that saiyng: *Blessed are they whose sinnes are couered.* And *Paule* Psal. 32.1.
sayth: *If ye mortifye the deedes of the flesh by the spirite,* Rom. 8.13.
ye shall liue. These things I thought good to speake more at large concerning true and wholesome repentance, and the partes thereof, that the maner of true repentance or turning vnto God, may be plainly vnderstande of euerye one, and the order of the partes of repentance may be considered, that that which is proper to euery of them may be giuen vnto it, that we doe not confounde the properties of the partes, that we may vnderstande that iustification and saluation is free, that we may not depriue fayth of it properties. Briefly, that we being iustified by fayth freely for Christes sake, may giue to God his glorie and worship, and exercise our selues in all kindes of good works whiles that we shall be straungers in this lyfe, which a full and perfite redemption through Christ our only sauiour shall follow, to whome be prayse for euer. Amen.

Chap. 3.

The summe of the thirde Chapter.

AS he perswadeth that none doe rashly vsurpe vnto him selfe authoritie of maistership & gouernment, but rather that he bridle his owne tōgue: so he requireth that wisedome be shewed by modest conuersation, rather than by contention and enuie, whereof many mischiefes doe come.

The order and partes of the thirde Chapter.

THere are two partes of this Chapter: the first concerning maistership not to be rashly vsurped ouer other, but rather that the tongue is to be bridled. The second of the vse of wisedome and giftes without enuie and contention. Either part hath it reasons by which it is proued.

A Commentarie vpon the

The exposition of the third Chapter with an obseruation of the Doctrine.

1 My brethren be not many maisters.

THe meaning of this proposition considered by it selfe is doubtfull, but if it be restrayned, as it needes must be, to the reasons by which the proposition is confirmed, the meaning is easye. Seeing therefore that all the reasons whiche are afterwarde added, doe contayne the discommodities of an intemperate tongue, we must of necessitie here take maisters for them, which take vnto them selues authoritie to reforme and censure others, and doe seuerly and rigorously call other mens deedes vnto examination, and in the meane season doe not see there owne faultes. He doth not therefore condemne here brotherly admonition, which proceedeth of fayth and loue, which hath the commandement of Christ, and is the foundation of Ecclesiasticall discipline: but he condemneth the lightnes, ambition and pride of them, which doe not so much regarde edifying, as they doe giue them selues to sclaunder and backbite. Christ sayth: *Matth.23. Be not ye called Rabbi: for one is your maister, to wit, Christ, and all ye are brethren And call no man your father vpon the earth, for there is but one your father which is in heauen. &c.* If any contende vpon these wordes, that it is not lawfull for any godly man to take vpon him the title of maister or teacher: I obiect agaynst him the forbydding of the name of a father. For here we are no lesse prohibited to be called fathers then maisters. Wherefore as it is not simply forbidden to be called fathers, but in this or that respect: so neither are we simplie forbidden to be called maisters or teachers.

VVhat the Apostle condemneth in the former wordes.

The names of maisters and teachers are not taken away by the words of Iames.

This

This meaning therfore is to be considered. Christ doth not esteme by what name or title thou art called, so as thou abidest vnder his gouernment, and maintaynest brotherly concord without ambition and contempt of others. Paule calleth himselfe the maister and teacher of the Gentils, yet he hath not broken this commaundement of Christ, but rather obeyed it. For his maistership did tende vnto this ende, that he might bring all vnder the gouernement and rule of Christ. They therfore which eyther vpon the wordes of James or the prohibition of the Lorde doe condemne scholasticall promotions, doe mistake and falsly apply the Scripture, and appayre and diminish the profitable gouernment of a common wealth concerning learning. Let ambition be farre from vs, let vs submit oure selues to the maistership and gouernement of Christ, and let vs reuerently retayne and keepe scholasticall order.

Knowing that we shall receiue the greater condemnation.

The first reason is taken of punishment: they which are ready to condemne others, who notwithstanding themselues, are in the same faults or greater, doe prouoke the wrath of God agaynst themselues. For seing that loue doth couer a multitude of sinnes, and they are desirous to discouer the sinnes of others, they doe sufficiently declare, that they are voyde of loue.

2 For in many thinges we sinne all.

The second reason taken of our common imbecillitie and weaknes. For our common infirmitie and readines to sin ought to admonish vs that we be not ouer rigorous agaynst others. The chiefe causes of our falling into sinne are these, 1. Sin dwelling or abiding in vs. 2. The manifold craftes and assaultes of the deuil. 3. The examples of the greatest part of the worlde, and those exceeding euill. 4. Negligence of gouernours of maners and discipline, as in parents, ministers of the Gospell and ciuill rulers.

The greatest causes which moue men to sinne so often as they doe.

If any man ſinne not in vvord, he is a perfect man, and able to bridle all the body.

The third reaſon taken of the profite of a bridled tongue. He that can temper his tongue is a perfect man, that is vpright or entire, and endued with many other vertues. Therefore he that doth vſe his tongue vnruly and diſhoneſtly is no whit vpright or entire: for he is polluted with many vices. Wherefore we muſt not raſhly take vnto vs authoritie to iudge and reſourme the maners of others.

3 Behold vve put bittes into the horſes mouthes, that they ſhould obey vs, and vve turne about all theyr body.

4 Behold alſo the ſhippes, vvhich though they be ſo great, and are driuen of fierce vvindes, yet are they turned about vvith a very ſmal rudder, vvhitherſoeuer the gouernour liſteth.

5 Euen ſo the tongue is a little member, and boaſteth of great things.

The tongue is compared to the bit of a bridle, and to the rudder of a ſhip.

The fourth reaſon likewiſe is taken of the profit and commoditie of a well ordered tongue. For as a bitte put into the horſes mouth, doth turne about all the body of the horſe, and as the rudder of a ſhip doth guide the whole ſhip: ſo a well ordered tongue boaſteth of great thinges, that is, it bringeth to paſſe great matters, and doth as it were direct the whole man into the way of perfection: when as contrariwiſe a diſordered and an vnruly tongue is like to a bitte that is lewſe, and a rudder that is ſet at libertie.

Behold hovv great a thing a little fire kindleth.

6 And the tongue is a fire, yea a vvorld of vvickednes: ſo is the tongue ſet among our members, that it defileth the vvhole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hel.

The fift reaſon taken of the diſcommodities of an vnbri-

led and an vnruly tongue. As, sayth he, a little fire dooth with burning consume the whole wood: so the litle tongue is as it were the kindling of many vices, which although it be but smal, yet it is a world of iniquitie that is, a gathering togither or an heape of all wickednes, as therfore in a little fire there is powre to kindle the whole wood: so in the small tongue, there is power to defile the whole body of man, and to set on fire the course of nature, when as it selfe is first set on fire of hell. But what is the course of nature, and what is it for the tongue to be set on fire of hell? As the course of nature is the world it selfe: so the tongue to be set on fire of hell is asmuch, as to be breathed vpon of Satan himselfe, wherby it is made a fit instrument to stirre vp all mischiefe in the worlde. Hereunto may be referred that saying of *Menander*: the tongue is the cause of many euills. How true this is the tongue of *Mahomet* and other heretikes doth witnes.

The discommodities which arise of an vnruly and an vntemperate tongue.

7 For the vvhole nature of beastes and of birdes, and of creeping thinges, and thinges of the sea is tamed and hath bene tamed of the nature of man:

8 But the tongue can no man tame, it is an vnruly euil The first reason taken from a comparison: beastes bridles, and fishes of the sea may be tamed, but the tongue that is vnbrideled and accustomed to speak ill, can by no meanes be tamed. It is therfore an exceeding great euill. Wherefore we must most diligently take heede, that we doe not giue it to much libertie.

A hard thing to rule the tongue, and therefore it must be bridled in time.

Full of deadly poyson.

9 Therevvith blesse vve God euen the father, & therevvith curse vve men, vvhich are made after the similitude of God.

10 Out of one mouth procedeth blessing and cursing. The seuenth reason taken of the wonderfull inconstancie of the venimous tongue. For it sayneth ỳ it blesseth God, and by and by it curseth him in his image, then which

wickednes what can be greater?

My brethren, these things ought not so to be.

The eyght reason taken of an inconuenience: this disorder of the tongue and reprochfull speaking doth not become Christians, wherefore it is especially to be auoyded.

11 Doth a fountaine sende forth at one place svveete vvater and bitter?

12 Can the fig tree, my brethren, bring forth oliues, eyther a vyne figges? so can no fountayne make both salt vvater and svveete.

The ninth reason taken of that which is vnpossible. As it is vnpossible that a fountayne should be able to sende forth at one place swete water and bitter. For that can no more be, than that a figge tree shoulde be able to bring forth olyues, or a vine figges: so it can not be, that that tongue which is giuen to euil speaking and sclandering, should be able to bring forth any good thing not defiled with the venim of the tongue & the heart. Wherfore seing that it is so, let euery one applie his tongue only to speak well, which will be counted godly & among the children of God. Wherfore let no man rashly vsurpe vnto himselfe authoritie to controll and finde fault with others.

Vnpossible it is for a tongue accustomed to speake yll, to vtter that which is good & vndefiled.

13 VVho is a vvise man, and endued vvith knovvledge among you? let him shevve by good conuersation his vvorkes, in meekenesse of vvisedom.

Hitherto he hath beaten downe the statelynesse of proude controllers of other, and hath with firme reasons bridled the vnrulinesse and saucinesse of the tongue. Now bicause this euill did proceede of an opinion of wisedome, he commendeth the true moderation of wisedome, and teacheth the vse thereof in our lyfe and conuersation. The proposition is this: He that is endued with true wisedome and knowledge, let him shewe it by the workes of an honest and meeke conuersation, as by the true and continuall

True vvisdom will shewe it selfe by honest conuersation.

fruites

fruites thereof.

14 But if ye haue bitter enuying and strife in your hearte, reioyce not, neyther be lyers agaynst the truth.

A man cannot be full of enuy and strife, and also wise.

The first reason of the proposition taken of disagreeing or contrarie effects. He which is full of bitter enuying & contẽtion, doth boast in vayne that he is a wise man. For these wicked affections are contrarie to the nature of true wisedome, which loueth honestie and meekenesse. To be a lyer agaynst the truth in this place, is falsly to vsurpe vnto himselfe the name of wisedome.

15 This vvisedome descendeth not from aboue, but is earthly, sensuall, and deuilish.

Contention and true wisedome can not stande togither.

The seconde reason of contrarie causes. Wisedome wherwith bitternesse of mynde, and desire of contention are ioyned, is earthly, sensuall, and deuelishe: Therefore it is not true wisedome. For true wisedome is heauenly, spirituall, and diuine. James in this place doth not condemne naturall wisedome, which is the good gyft of God by it selfe, whereof he maketh here no mention, but he condemneth the wicked affections of men, and the vayne boasting of diuine wisedome.

16 For vvhere ennying and strife is, there is sedition, and all maner of euill vvorkes.

Enuie & strife open the gate to sedition & wickednesse.

The thirde reason of the discommoditie of enuy and contention, which followe a vayne opinion of wisedome. Experience doth sufficiently proue, that when men are full of bitter enuie, and desirous of contention, the gate is open to them vnto sedition and all wickednes, wherof Germanie being afflicted at this day, hath to much experience.

17 But the vvisedome that is from aboue, is first pure, then peaceable, gentle, easie to be entreated, full of mercie and good fruites, vvithout iudging, and vvithout hypocrisie.

The fourth reason taken of things annexed or ioyned vn-

An excellent comparing togither of earthly and heauenly wisdom, wherein is shewed howe the one differeth from the other.

to true and heauenly wisedome. Which things we will declare by setting one contrarie agaynst the other. Earthly wisedome is corrupted with affections: heauenly wisedome is pure, vndefiled, and not polluted with affections. Earthly wisedom is desirous of cõtention: heauenly wisedome is peaceable, that is, diligent to make peace and quietnesse among men. Earthly wisedome is rigorous and cruell: heauenly wisedome is gentle, and giueth place to rigour. Earthly wisedome will yeelde to no man: heauenly wisedome is tractable, and doth easily obey him that commaundeth those things that be good and right. Earthly wisedome is vnmercifull: heauenly wisedome is mercifull, and full of good fruites. Earthly wisedome doth accept persons omitting the cause: heauenly wisedome doth in no case regarde the persons, but the causes. Earthly wisedome hath hypocrisie ioyned with it: heauenly wisedome is voyde of all hypocrisie.

18 And the fruite of righteousnes is sowen in peace, of them that make peace.

The first reason taken of the fruite, which commeth vnto them that vse wisedome and other giftes of God peaceably vnto edifying, also he teacheth a generall rule concerning the vse, not only of wisedome, but also of other giftes. For he will haue vs vse both wisedome and other giftes as the fruites of righteousnesse peaceably vnto edifying, which if we shall doe, we shall at the length ioyfully reape the fruites of our righteousnesse.

The vse of wisedom and all other good gifts receyued of God.

Chap 4.

The summe of the fourth Chapter.

AS the Apostle exhorteth them, that vnlawfull lustes from whence contentions doe come, and humane desires being excluded, they doe cleaue vnto God, and liue rather

ther in mourning thē in the vaine ioy of the world: ſo he doth earneſtly admoniſh them, that laying aſyde backbiting and ſpeaking euill one of another, they preſume to doe nothing rashly.

The order and partes of the fourth Chapter.

ALthough the ſcope and driſt of this Chapter is one, that the faythfull doe not any thing couetouſly, deceitfully and rashly, following their owne luſtes and deſires, yet I make foure partes hereof, that the firſt may be a sharpe dehortation from the deſire of priuate things thorow luſtes and concupiſcence, from whence many miſchiefs doe ſpring, whervnto is added a confirmation. In the ſecond is ſet forth counſayle or remedie againſt the fire of luſtes. The thirde is a diſſuaſion from the deſire of backbiting and condemning other. The fourth is a correction of rashe preſumption in the purpoſing and doing of things.

The fourth Chapter conſiſteth of four Partes.

The expoſition of the fourth Chapter with an obſeruation of the *Doctrine.*

2 From vvhence are vvarres and contentions among you? are they not hence, euen of your pleaſures that fight in your members?

HE ſheweth that the luſtes of the minde are the fountayne of all contention and miſchiefe amōg men, by the which men are caried to deſire thoſe thinges which they iudge acceptable and pleaſaunt vnto them ſelues. When he ſayth that pleaſures doe fight in the members, he hath relation to the kingdome of originall ſinne, which is ſayde of the Apoſtle Paul then to reigne, when we doe obey it thorough the luſtes thereof, which are as it were certayne ſouldiers of it. Theſe he ſayth, doe fight in the members, bicauſe the members of

How men are led to ſinne through the luſtes of their own mindes.

the body are instruments by the which sinne that dwelleth in vs, doth finish it worke, and which allso men doe vse to commit wickednes. The summe of the whole matter is this: The fountayne of concupiscence is originall sinne, passiue concupiscence which is vnwilling is stirred vp and prouoked of originall sinne, and that by the ministerie eyther of the sense or of the complexion, or of the memorie. The will is moued to consent, whereof ariseth actiue concupiscence which is willing. To this nowe bearing rule the members of the body are obedient, and doe prepare them selues to doe the worke, which when it is done, originall sinne is sayde to reigne and concupiscence to fight, obeying the tyrranne sinne, and vsing the members of the body as instruments in their fight. But that this be not done Paule forbiddeth when he sayth. *Let not sinne reigne therefore in your mortall bodie, that ye should obey it in the lustes thereof.*

Rom.6.12.

2 Ye lust and haue not, ye enuie and desire immoderatly, and cannot obtayne: ye fight and vvarre and get nothing, because ye aske not.

3 Ye aske and receiue not, bicause ye aske amisse, that ye might laye the same out on your pleasures.

The inordinate carefulnesse of couetous men described.

He liuely describeth the wicked motions and trauayle of them, which endeuour gredily to increase their substance, that they may prouide for their pleasures. They lust after those things that are other mens, they enuie them which haue, they desire immoderately, that is, they doe marueilously couet, and are vehemently caried, they doe earnestly followe contentions, that by right and wrong they may obtayne those things which they desire. Sometime also they call vpon God by prayer, but in vayne, bicause they aske amisse, euen those things which woulde turne to their owne destruction if they shoulde receyue them. We see howe aptly he doth here describe the carefulnesse of couetous men in doing their businesse.

4 Ye

4 Ye adulterers and adultereſſes, knovv ye not that the amitie of the vvorld is the enimitie of God? VVho ſoeuer therefore vvill be a friende of the vvorld, maketh himſelfe the enimie of God.

The firſt reaſon of the propoſition whereby he confuteth the peruerſe opinion of them, which woulde both be godly, and alſo followe the pleaſures of this worlde: but he ſheweth that it is vnpoſſible for that to be. For one thing pleaſeth God, another thing pleaſeth the worlde, and God and the worlde doe commaunde things cleane contrarie. Seing therefore that euery one muſt be eyther a friende of the worlde and an enimie of God, or a friende of God, and an enimie of the worlde, it is meete that euery one, which deſireth to be a Chriſtian, doe renounce the frendſhip of the worlde, that is, the wicked luſtes therof, and cleaue vnto God, and obey him. This place agreeth with that ſaying of Chriſt: *No man can ſerue two maiſters.* Hereof it is manifeſt, that many at this daye doe boaſt of the name of Chriſtians, which in deede are prophane enimies of God, and abhominable before God. *Tit.1. They profeſſe that they knowe God, but by workes they denie him, and are abhominable and diſobedient, and vnto euery good worke reprobate.* Finally he calleth here adulterers and adultereſſes forſakers of God, in as much as they leauing God, to whome they ought to cleaue as vnto a huſbande, doe ioyne themſelues vnto other louers.

VVe can not ſerue tvvo maiſters, we can not pleaſe both God and the worlde.

Math.6.24.

Spirituall adulterie.

5 Doe ye thinke that the Scripture ſaith in vayne: The ſpirit that dvvelleth in vs luſteth after enuie?

He proueth that friendſhippe cannot ſtande betweene the worlde and God, and that by the teſtimonie of the Scripture, which teſtimonie, although in theſe wordes it is not founde in the Bibles, yet as much as appertayneth to the ſenſe thereof, it commeth very often. For it agreeth with that ſaying, *Geneſ.6. God ſawe that all the imaginations of the thoughtes of mans heart were onely euill continuallye.*

The heart and thoughts of the vnregenerate are euill continually.

And with that *Genes.8. The imagination of mans heart is euill, euen from his youth.* By these testimonies is signified, that men which are not regenerate, are caried headlong vnto euil, which seing it is contrarie to God, who is most gracious and good, who doth both will and also thinke those thinges that be good: it cannot otherwise be, but that there should be a certayne enimitie of the world and of God.

6 But the Scripture offereth more grace and therefore sayth: God resisteth the proude, and giueth grace to the humble.

To whome God giueth his grace.

The second reason is taken of a reward. God hath promised to the humble, that is to the poore in spirite, and to them that despise the vaine lustes of the world, grace, which is better then all the delites and riches of the world. Let Christians therefore seeke this rather, then that fauour of the world and the pleasures thereof, which the proude doe diligently seeke after. But as he giueth grace to the humble: so he resisteth the proude as a most sore and grieuous enemie.

7 Submit your selues to God: resist the deuill and he vvill flee from you.

Now he teacheth remedies against the euil of lust or concupiscence. To submit himselfe to God, is to set before himselfe the word of God as a rule of his life, and according to it to submit himselfe in all obedience. To resist the deuil, is to striue agaynst vnlawfull lustes, which are the instruments of Satan, by the which he draweth men vnto destruction. To this he addeth a promise: And he vvill flee from you, that is, he will not hurt you, he will not ouerthrow you with his subtleties and delusions.

VVhat it is to submit himselfe to God.

To resist the deuill.

8 Dravv neare to God, and he vvill dravv neare to you, clense youhandes, ye sinners, and purge your heartes, ye double minded.

He commaudeth and promiseth, He commaundeth that

we

we drawe neare vnto God, to wit, by fayth and true obedi-
ence. For as he is sayd to depart from God which doth a-
bandon and giue himselfe to the lustes of the worlde, by
which he draweth neare vnto the deuill: so he which de-
parteth from these, is sayd to draw neare vnto God. He
promiseth when he sayth: And he vvill drawv neare vnto
you. This promise is grounded vpon the continuall loue
of God towards mankind, whereby he desireth not the
death of a sinner. He doth here call them sinners, which
exercise manifest impietie, and them double minded,
which sayde in wordes, that they did worship God, and in
the meane season did follow their owne lusts and concupi-
scence.

VVho is sayde to draw nere vnto God and who to drawe nere vnto the deuel.

9 Suffer afflictions and sorovve ye, and vveepe: Let
your laughter be turnedinto mourning, and your
ioy into heauines.

He setteth this agaynst the pleasures of them, which fol-
low their owne lustes, and laugh and reioyce in them. For
it becommeth the godly rather to mourne and suffer af-
fliction, and so to be ashamed for the sinnes which they
haue committed, that they cast their countenance downe
to the earth for shame. For that the greeke word signifi-
eth, which ỳ Apostle here vseth.

VVe must not reioyce in our owne lustes, but be ashamed for our sinne.

10 Cast dovvne your selues before the Lorde, and he
vvill lift you vp.

Bicause the godly are contẽned and dispised in the world,
the Apostle doth encourage thee, & bid thee remaine in that
subiectiõ, wherby they are subiect to God in true feare: al-
so he doth comfort thẽ, when he saith, ỳ it wil come to passe
that God at the length will lift them vp, and wipe away
the teares from their face. For by the word of lifting vp
is signified comfort agaynst the sorrow of this present
life, and deliuerance from all the miseries and troubles of
this life.

Though the godly be long cast downe, yet the Lorde at length will raise them vp and comfort them.

11 Speake not euil one of an other, brethren. He that

speaketh euill of his brother, or he that condemneth his brother, speaketh euil of the lavv and condemneth the lavv: & if thou condemnest the lavv, thou arte not an obseruer of the lavv, but a iudge.

He doth againe represse the intemperance of the tongue in accusing and condemning other, adding a most strong reason taken of the grieuousnes of the deed. No man ought to speake against the law and condemne it. He that speaketh agaynst his brother and condemneth him, speaketh against the law, and condemneth it. Therefore no man ought to speake against his brother and condemne him. The *Minor* or second proposition of the argumēt he proueth, because he that condemneth the law, is not an obseruer of the law, but a iudge. Now, to condemne the law, is to reiect the authoritie thereof, and to challenge vnto himselfe that right which is due to the law, and so to peruert the order of thinges. For it is the office of the lawe to prescribe a rule of life, and to iudge of those thinges that are done. But it is the dutie of man to submit himselfe to the authoritie of the lawe, and to obserue it. But he which doth the contrarie, that is, he that vsurpeth authoritie to iudge and censure others, doth with sacrilege chalenge that to himselfe which is proper to the law. James in this place speaketh onely agaynst those, which of a peruerse and corrupt iudgement speake against their brethren, that they may distaine their good name, and get vnto themselues an opinion of holines: he doth not reprehend those which iudge of duetie, so as they follow the authoritie and rule of the law in iudgeing. For he that doth this, is to be sayd not so much to iudge himselfe, as to pronounce the iudgement of God, which we see James here often times to haue done.

We must not be rash to reproue and condemne our brethren.

To condemne the law what it is.

The office of the law

All iudging of our brethren is not condemned of the Apostle

12 There is one lavvgiuer vvhich is able to saue and to destroy. VVho art thou that iudgest ā other mā?

That which is proper vnto God, no man without sacri-

lege

lege can vsurpe vnto himselfe. It is proper vnto God to be a Lawgiuer and a Iudge, which hereby is manifest, because he only hath power to saue and to destroy. Therfore no man can take vpon him selfe this authoritie without sacrilege. Iames speaketh here also, as I admonished before, of rashe iudgement proceeding from a desire of deprauing and sclaundering. Another reason against rash iudgers of their brethren.

13 Go to nowe ye that say: to day or to morow we
will go into such a citie, and continue there a yere,
and buye and sell, and get gaine,
14 (And yet ye cannot tell what shall be to morow.
For what is your life? It is euen a vapour that ap-
peareth for a litle time, and afterwarde vanisheth
away)
15 For that ye ought to say: If the Lorde will, and, if
we liue, we will do this or that.

This is a correction of rashe presumption in determining vpon things to be done, and he prescribeth two conditions which he requireth in all deliberations. The first is, that we giue place to the will of God, and that we attempt nothing without calling vpon him. The cause of this condition is, for that the will of God ought to be vnto the godly a rule to worke by. The other condition is, that we doe alwayes thinke vpon the fraylenesse of our lyfe, which seing it is lyke vnto a vapour that continueth but a small time: he is vnwise, which promiseth vnto himselfe things that are to come and vncertaine: Wherefore we are admonished in this place, that we doe so behaue our selues in all our doings, that we may be ready whensoeuer we shall depart from hence. Two necessarie conditions to be obserued in determining and purposing to doe thinges.

16 But nowe ye reioyce in your boastings: all such
reioycing is euill.

He sheweth frō whence this presumption in doing things doth come, to wit, of an arrogant reioycing, which seing it is euill and alwayes to be auoyded: that also which

ſpringeth thereof, is not without good cauſe to be eſchewed.

17 Therefore to him that knovveth hovve to do vvell, and doth it not, to him it is ſinne.

The concluſion directly brought in of that which went before ſhoulde be this: No man therefore of a vayne reioycing ought raſhly to purpoſe with himſelfe to doe anye thing, as though the euent or falling out thereof did lye in his owne handes. But in the place of this concluſion he putteth an exaggerating or amplifying of that ſin which he reprehendeth. He ſinneth more grieuouſly, which ſinneth willingly and knowing thereof, than he which offendeth of ignorance. Wherefore he cannot be excuſed, which knoweth what is to be done, and howe it is to be done, and yet doth it not.

To ſinne of will is farre more grieuous then to ſinne. of ignorance.

Chap. 5.

The ſumme of the fift Chapter.

AS he forbiddeth a raſhe othe, and giueth counſayle to the afflicted, hauing firſt ſharply rebuked the rich, and ſtirred vp the poore vnto patience: ſo he requireth pardoning of one anothers offences, praying one for another, and diligence in calling backe their brethren from going aſtray.

The order and partes of the fift Chapter.

OF this Chapter there are fiue partes. The firſt is a ſharpe rebuking of the rich. The ſeconde, an encouraging of the poore vnto patience. The third, a forbidding of a raſh othe. The fourth, an inſtruction what is to be done in diuers caſes. The fift, a commendation of mutuall duties.

The exposition of the fift Chapter, with an obseruation of the doctrine.

1 Go to nowe ye rich men: weepe and howle for your miseries that shall come vpon you.

HE speaketh not vnto all rich men, but only vnto them, which were vnmercifull towarde the poore, and eyther abused their riches couetously, or else spent them lewdly vpon delites and pleasures. When he biddeth them weepe, he will haue them call to mynde the miseries which in time to come they shall suffer for their crueltie and couetousnesse. In these wordes therfore this proposition is contayned: Let not rich men abuse their riches vnto their own destructiō.

To what rich men the Apostle speaketh

2 Your riches are corrupt, and your garmentes are moth eaten.

3 Your golde and siluer is cankred, and the rust of thē shall be a witnesse against you, and shall eare your flesh as it were fire. Ye haue heaped vp treasure for the last dayes.

These wordes of the Apostle containe three things. First, he sheweth by a signe the vnsatiable couetousnesse of rich men, which had rather that their treasures shoulde be corrupt and perish in their coffers and chestes, than that they woulde bestowe any whit of them to supplie the neede of them that be in miserie. Secondly, he declareth their crueltie towards the poore, whom they ought with their riches to cherishe and helpe. Thirdly, he threatneth punishment vnto them, in as much as they gather vnto them selues the treasure of iniquitie, couetousnesse, and crueltie against the day of wrath, who in time to come shall be so eaten of hell fire, that is, they shall be tormented with euerlasting flames, as nowe their treasure is eaten of the rust.

The exceding couetousnes of many rich men.

Vngodly richmen at the last shall not escape vnpunished.

4 Behold, the hire of the labourers vvhich haue reaped your feeldes (vvhich is of you kept back by fraude) crieth, and the cries of them vvhich haue reaped, are entred into the eares of the Lorde of hoſtes.

Pay the true labourer his peny for his payne.

He accuſeth the vniuſtice of rich men, denying labourers their due hire, and threatneth puniſhment vnto them. For by the worde of crying he ſignifieth, that this iniurie doth as it were ſounde in the eares of the Lord, and cal for vengeance.

5 Ye haue liued in pleaſure on the earth, and in vvantonneſſe. Ye haue nourished your hearts, as in a day of ſlaughter.

He reprehendeth the pleaſures, laſciuiouſnes, and wantonnes, wherein the riche men did delicately pamper vp themſelues. He calleth the day appoynted for ſumptuous and delicate bankets, the day of ſlaughter.

6 Ye haue condemned and haue killed the iuſt, and he hath not reſiſted you.

This may be referred both vnto crueltie againſt the poore, whom the rich men are ſayde to haue condemned and killed, when as they did not relieue their neede with their abundance, whereof is that saying of *Auguſtine*: If thou haſt not fed, thou haſt killed: And alſo to the rigorous extortion, whereby they haue in iudgementes exacted their debts of their debtors, and haue oppreſſed them with ſeruitude that did not pay.

Of riches and contracts or bargaines.

SEing that Iames ſeemeth in this place to deale ſomewhat hardly agaynſt the rich men of this world, it ſeemeth vnto me a thing worthie the labour to adde ſomething herevnto concerning riches and contractes or bargaines, which ſerue to increaſe our ſubſtance, and that vnto this ende, that the godly may be admoniſhed, how farre it is lawfull for them to vſe ſuch ſtayes of their life.

For

Forasmuch therfore as some godly men doe get riches by the blessing of the Lorde, and also the societie of man cannot want bargaines, it appeareth sufficiently, that neither to haue riches, neyther to bargayne by it selfe is sin. For we must not thinke that the Gospell doth eyther breake the lawfull bonds of humane societie or take away those things which are necessarie to the maintayning of the life of man. But bicause it is often times offended in the getting of riches, likewise in the possession and vse of them, and also many faults are incident in bargaynes: it is needefull that the godly minde be rightly instructed, whereby it may know, both how to get riches without offence to God, how to vse them being gotten, and also how farre it may exercise vsuall bargaines with a good conscience.

Wherefore first of all let this rule of Christe be moste surely kept: *Seeke ye fyrst the kingdome of God and his righteousnes, and other thinges shall be ministred vnto you. Matth. 6.* This rule of Christ conteyneth two thinges, to wit, a commaundement of Christ, and a promise ioyned with obedience toward the commaundement. The commaundement is: *Seeke fyrst the kingdome of God and his righteousnes.* He which will not obey this commaundement, as he is not partaker of the grace of Christ: so he abideth in the kingdome of sinne, and serueth Satan, to whom euerlasting death is reserued for his stipend. Let therfore obedience toward this commandement of Christ haue the principall place, that is, let the care of our saluation be first and chiefe. The promise is: *And other thinges shall be ministred vnto you.* This promise will both haue fayth, to wit, that we doe assure our selues that Christe is true, and will haue a care of vs, if we will obey his commaundement: and also it secretly requireth, that euery one by fayth doe diligently in the feare of God those thinges which are agreable to his calling. Heathenish and pro-

The rule of Christ consisteth of two principall poynts, the first whereof is a commandement.

The prõise annexed to the commandement.

phane carefulnes being excluded. For we must not thinke that the promise of Christ doth commend slouthfulnes vnto vs. Wherefore let him that is endued with the faith of Christ, know, that it is a part of godlynes, without which fayth cannot be sound, diligently to doe that dutie, to the which euerie man is called. To this pertayneth that saying of the Apostle: *He that prouideth not for his owne, & namely for them of his houshold, denieth the fayth, and is worse then an infidel.* The promise therefore of Christ requireth a holy diligence and an earnest labour of euerye man in his calling. But least that any man doth here by and by as it were in the entrie stumble, and doubt whether his calling be lawfull or no: I will briefly touch, what is required to a lawfull calling or function. Two thinges generally are to be considered, to wit, the kind of office, and the execution thereof. Concerning the kinde, this rule is to be obserued. Euery office that maketh for the maintayning and furnishing of the states ordained of God, as are, the ciuil state, the state concerning the gouerning of an house, the ecclesiasticall state, is commaunded in the first and fourth commaundement, as the dutie of the ministers of the word, the function of the magistrats, the seruice of them which helpe the magistrate, the care and charge of maisters of houholds, the occupations of them whose helpe is profitable and necessarie in the states ordayned of God, the traffique of Marchants, which bring in profitable marchandice: briefly, all offices which serue eyther for the order of the Church of God, or of an house, or of ỹ common weale, are lawfull in them selues, and also in the persons, when they are lawfully called vnto them. And although it be free for euery man to choose any kinde of life, to the which he shall feele himselfe apt: yet we must put a difference betweene a publike and a priuate office. To a publike office is required ordinarie authoritie. For no man may take vnto himselfe a publike office either in

1 Tim. 5, 8.

A lawfull calling.

VVhat offices are lawful & to be allowed

the

the Church, or in the common weale, except he be appointed thereunto by ordinary authoritie, he that doth the contrarie, doth sinne, and in affliction can haue no certayne comfort. Wherefore here the godly man will especially take heede, that he doe not enter into a publike office without a lawfull calling. A priuate office euery man may choose vnto himselfe, yet the authoritie of parents ought not here to be contemned. He may applie his minde to the trade of marchandice, whom this kind of life doth please: he may follow husbandry, which thinketh that it is commodious for him: he may choose some arte or occupation, which is perswaded that it will be profitable vnto him. An idle life belongeth not vnto a godly man but vnto an Epicure rather, wherefore of that I will say nothing.

Howe euery man may take a priuate office vpon himselfe.

In the execution of the office or dutie more things are to be cõsidered. First let faith & loue be rules of the actions. Faith taketh heede that it offendeth not God, & referreth al things to ỹ glory of God. Loue admonisheth ỹ there be no iniurie done to any man, & that ỹ cõmodities of our neighbour be furthered. Faith desireth God to worke with it, & to be it helper. Loue embraceth our neighbor in God. Faith kepeth him that worketh, in the feare of God. Loue kepeth him in charitie toward his neyghbour. Here if riches by ỹ blessing of ỹ Lord come vnto him ỹ laboureth in his lawfull calling, singular heede is to be taken, ỹ our riches be not made vnto vs through our own fault, thornes & snares. For they that are rich haue instruments both vnto vertues & also vnto vices, euẽ as their minds are affected which possesse thẽ. Therfore *Plato* in my iudgemẽt hath rightly said, ỹ riches wout wisedom are blind, but ỹ the same do quickly see whẽ they folow true wisedom. For true is this saying:

Most excellent rules to be obserued of euery man in perfourming his office and dutie.

Riches of euill and mischiefe much
are ministers with speede:
Which doe also contention
amongst vs often breede.

What wee must doe if God blesse vs with increase of riches.

Math.19.23. And for that cause the Lord sayth: *That a rich man shall hardly enter into the kingdome of heauen.* For the most parte vse their riches ill, which they might vse well if they

How the rich of the worlde ought to be affected.

woulde take the counsayle of godly wisedome. First of all therefore, let the godly man knowe how he ought to be affected in his riches, this may very well be knowne both by the wordes of Dauid and also of Paule. Dauid sayth: *If*

Psal.62.10. *riches increase set not your hearts thereon.* Paule sayth:

1.Tim.6.17. *Charge them that are rich in this world, that they be not high minded, and that they trust not in vncertaine riches but in the liuing God.* These two sayings doe preach both of the minde or affection of a rich man, and also of the vse of riches. The mind ought not to be set vpon riches, or vpon a desire to haue, a godly man ought not to measure his felicitie with the deceitfull measure of riches, but he ought to vse them well, least that he himselfe layeth snares for himselfe. *Nazianzenus* doth very well describe the mind of a godly man toward riches saying:

The minde of the godlye concerning riches.

One droppe or little portion,
of wisedome I wish more:
Then of riches and worldly wealth,
abundance and great store.

When as the couetous and vngodly man contrariewise sayth:

Howe the wicked and couetous are affected towarde riches.

One droppe of fortunes pleasant cuppe,
I doe much rather craue:
Then great increase, yea euen a tumme,
of wisedome for to haue.

How the godly man must behaue himselfe concerning his riches.

Whosoeuer therfore wil be godly, let him cast away trust & confidence in riches, least that they be made snares vnto him, least that they doe shutte from him the passage to the kingdome of heauen. Let a sure hope be reposed in God alone, whether riches be increased or diminished, yea or quite taken away, let vs hold fast the true treasure which is Christ Iesus. For he that hath him is rich in deede, al-

though

though with Lazarus he doth beg his breade. Moreouer, when thy mynde is thus affected toward riches, this care shall come into it, that thou doe rightly dispose the riches bestowed vpon thee of God, and that thou be a faythfull stewarde of them. Wherefore I will herevnto adde a few wordes concerning the lawfull vse of riches. *Ischomachus* in *Xenophon* being asked concerning the lawfull vse of riches, aunswered in these wordes: I ought with my riches to honour the Gods royally, to helpe my frendes wherein they haue neede, and to suffer the Citie to be vnadorned in nothing wherein I am able. This man being ignorant of true religion, maketh three partes of the vse of riches, the first part he attributeth to the worship of God, the seconde to his friends being in nede, the thirde to the maintaining and adorning of the common weale, wherein he liueth. But although this sentence of a prophane Philosopher is to be praysed, and worthie to be commended to the godly: yet I will shewe more distinctly and plainly the godly and true vse of substance and riches, which consisteth in foure poyntes.

The vse of riches diuided into three parts.

The first and principall vse of riches ought to be, that they serue to the maintayning and increasing of the glorie of God. This vse is confirmed by the ende of man. Man was first made, and afterwardes regenerate by the holy ghost, that he shoulde glorifie God. Therefore what gifts so euer we haue, they ought to be referred to this ende of our creation and restoring agayne. Here many being miserably deceiued, do sin. For there are some which bestow nothing at all to the mayntaining of the ministerie. There are some which doe wickedly take away those things that were appoynted of our auncetors for the seruice of God. There are some which with their riches doe encrease the power of tyrannes, to the oppressing of the church & abolishing of religion, for whom it were better, if they had neuer bene borne. For their portion shall be with the deuill

The chiefe & principall vse wherevnto riches ought to serue.

How the first and principall vse of riches is vtterly neglected of many.

whose members they are. Let the godly man therfore vnto whome riches haue chaunced in this worlde, loke vnto this ende of his creation, and bestowe part of his goodes vpon this vse, that he may set forth the glorie of God, and maintayne true religion. Let him set before himselfe the examples of godlye men, as of *Dauid*, *Iosias*, *Ezechias*, *Constantine*, *Theodosius*, *Iohn Fredericke* Duke of *Saxonie*, *Christierne* the thirde king of *Denmarke*, and other Princes and godly men, which desired nothing more, than according to their abilitie to set forth the glorie of God, to helpe them which taught and learned religion, to maintaine schooles, and honest priuileges of schooles, to defende the teachers of godlynesse agaynst the crueltie and iniurie of wicked men, to whom nothing was more pleasant, than to inuent diuers craftes and wayes, whereby they might oppresse both teachers and learners, the case of which men I do with all my heart lament. For by their reprobate mynde they doe more and more plunge themselues in hell.

Examples of such as haue vsed their riches chiefly to the glorie of God.

The seconde true and lawfull vse of riches ought to be, that we helpe and adorne the common weales in which we liue, according to the measure of our riches. For this cause tributes are inioyned, that by them as by sinewes the cõmon weale may be kept and preserued, that is, that they may be ornaments of peace, helpes of lawfull warre, the rewardes of them which gouerne the common weale. But here two kyndes of men doe not a little offende. For there are some, which although they abounde with wealth, renoume, and glorie in the time of peace: yet when anye thing is to be layde out to the vse of the common weale, this they craftily put of from them selues to the silly and simple people who are compelled beyonde their strength and abilitie to bestowe those things which are required. Here although the simple people doe rightly obey: yet these inuentors of mischieues are reserued for their iudge-

The seconde right & lawfull vse of riches.

Two sorts of men do chiefly offende in the seconde right vse of riches.

ment.

ment. There are also perhappes some, who being not content with their ordinarie rents, doe lay newe exactions vppon the subiects, which are condemned by the testimonie of Iohn the Baptist, in as much as they doe not bring forth the fruites of repentance. Christ sayth: *Giue to Cæsar the things which are Cæsars, and giue vnto God those things which are Gods.* But let *Cæsar* knowe that there is a certaine rule which the lawes doe prescribe vnto him. If he shall offende against this, he is made guiltie of the wrath of God. But thou wilt say, is it neuer therefore lawfull for the magistrate to exact of his subiectes anye thing beside the ordinarie taxe? We must put a difference betweene the times of peace and warre. In the time of peace let him be content with his ordinarie reuenues, least that he sinne agaynst God: In the time of warre the subiectes doe owe not only their goods, but also their bodies to the magistrate making iust warre, and the godly magistrate may exact vnaccustomed tributes, and require the helpe of the Citizens against the enimies. There may also necessities be incident in the time of peace, that ordinarie stipendes are not sufficient for the magistrate. When this commeth to passe, godly subiectes ought to helpe the present necessities, and the godly magistrate may require so much increase as shall be needefull. But they which do thereupon by litle and litle bring in a custome to oppresse subiects, shall as infidels looke for their punishment at the handes of the iust Iudge, which knoweth howe to bowe downe the neckes of the proude and tyrannes.

Matth. 22. 21.

A question.

The answere.

The thirde right and lawfull vse of riches is, that euery man finde himselfe things necessarie, & do maintayne his familie according to the state of his calling. But here two vices are to be taken heede of, couetousnesse or vile fashions, & prodigalitie. Couetousnesse or filthie behauiour is vnworthie of a mã. Prodigalitie doth rashly waste riches, oftẽ times vpon brauerie altogither vnmete for that state

The thirde lawfull vse of riches, wherein are twoo things especially to be taken heede of.

or calling. Wherefore a meane, which in euery thing is commended, is here also to be kept. An honest citizen therfore may with his goodes maintayne that which becommeth his estate, let him beware that he take not vpon him that honour that belongeth vnto another, let him leaue to the nobilitie their noblenesse and reputation, so let an honest noble man maintayne his state, and leaue vnto the Princes their magnificence and sumptuousnesse. After the same sort let teachers of godlynes in scholes and temples modestly maintayne their state. Briefly let euerye one thinke what is agreeable to his person and condition.

The fourth & last lawful vse of riches.

The fourth and last right and lawful vse of riches ought to be, that we should be moued also with the calamitie of the needy, and hold this for most certayne, that God doth suffer the poore and needy to be in the mydst of vs, that he may trie of what redines we are to obey his commaundement, (for he doth commaund vs that we shoulde reach forth our hande to the needy) and how mercifull we are toward the members of the sonne of God, which if we doe contemne, we doe despise also the head. For it cannot be that he should loue the head which causeth paine & griefe to the members. But of this vse more hereafter.

VVhy God will haue the poore to be among vs.

Of contractes or bargaines.

Mutuall societie and bargaines are very necessarie among men.

FOrasmuch therefore as men are so created, that they must of necessitie liue in societie, and their condition is such, that they cannot mayntayne their state without mutual labour and duties: the life of man truly hath neede of contractes or bargaines, by which is made a certayne interchangeable course of labours and offices. And the societie of men among them selues can no more want the commoditie of bargaynes, then water and fire. Wherfore seing that the godly and vngodly are wont to bargayne one with an other, and there is oftentimes no small offence made in bargayning through the naughtines of

men:

men: it is a thing necessary that the godly be instructed whereby they may knowe how farre it is lawfull to bargaine with a good conscience and without offence to God, that they doe not attempt to doe any thing, their conscience eyther douting, eyther being deceiued, eyther striuing agaynst them. And although a full and absolute doctrine concerning bargayning doth pertayne to the lawyers, who of purpose doe very often teach of bargaynes: yet because ciuil rules often times doe not satisfie mens consciences, I will gather a certayne briefe aduertisement which the godly minde may safely follow in bargaining. First therefore I will laye two foundations, vpon which all those things which I am about to speake shall depend. Secondly I will declare the chiefe kindes of bargaynes, and will shewe how they agree with the foundation. The first foundation shalbe this, taken from the lawe of nature: That which thou wilt not haue done to thy selfe, doe not thou to another, and contrarywise, that which thou wilt haue rightly done to thy selfe, thou mayst doe to another. *Nazianzenus* vttereth this foundation after this sort:

The first foundation of all contracts and bargaynes.

To doe those things to other men
see that thou doe refraine:
Which thou thy selfe vnwilling art
to take of them agayne.

Vpon this foundation Christ will haue all duties among men, yea and all actions and bargaynes to be buylded. For thus he sayth: *Matth. 7. Whatsoeuer ye woulde that men shoulde do to you, euen so doe ye to them.* He addeth the reason of this foundation. *This*, sayth he, *is the lawe and the Prophetes*, that is, this is the scope and ende of the Lawe and the Prophetes, or whatsoeuer the lawe and the Prophetes doe commaunde, it is contayned in this common poynt. And Paul sayth: *He that loueth another, hath fulfilled the lawe.* Also: *The ende of the commaundement is loue out of a pure heart*, signifying that all duties among

The confirmation of the first foundation of bargaynes.

Rom. 13. & 1. Tim. 1. 5.

men are to be tried and examined by loue as by a touchstone. This loue as it doth not to any other that which it will not haue done to it selfe: so it doth rightly to euerye man that which it would haue done to it selfe. This foundation as it doth in euery bargayne require true dealing and exclude deceite: so it will haue equalitie betweene them that bargaine according to the proportion of an Arithmetick, which doth measure, number and wey all chaunging equally, and therefore the bargaine which is grounded on this foundation is to be accounted equal and lawfull. Equall, bicause an Arithmeticall proportion is obserued therein. Lawfull, bicause it is agreeable to the law of nature, which a wise lawyer in the doctrine of bargaines doth set before his eyes. Whereupon it commeth to passe that it is called lawfull also, bicause it is confirmed eyther by a law made, or by the decree of wisemen not disagreing with the ten commaundements, which are an abridgment of the law of nature.

The effects of true loue.

Bargaines grounded vpon the foundation aforesayd are both equall and lawfull.

The seconde foundation of contracts and bargaynes.

Let the second foundation be this taken from the nature of the Gospell: The Gospell doth approue ciuil ordinances, which the wise magistrate doth iudge to be profitable to his common weale. This is manifest, bicause the Apostles of Christe did neuer change the forme of ciuil ordinances, where they taught the Gospell: which without doubt they would haue done, if they coulde not haue stand with the Gospell. The Apostle knew that there was a difference to be put betweene the kingdomes of the world and the kingdome of Christ. They, bicause they are worldly, are ruled by ciuil lawes and ordinances, this, bicause it is spirituall, is gouerned spiritually. Upon this foundation it followeth, that as a godly man may vse the ciuill ordinances of that common weale wherin he liueth: so it is lawfull for a wise magistrate to make lawes profitable to his common weale, by which bargaines and offices of a ciuil life are gouerned. But I would haue these

thinges

thinges so to be taken, that the law giuer doe not swarue from the first foundation, and the tenne commandements, that is, that he make no law disagreing with the loue of God and charitie towardes our neyghbours. These two foundations I will haue applied to all bargaynes, as consultations by which it shall be pronounced as often as a question is moued concerning any bargayne.

The kindes of ciuil bargaynes, of which we haue determined in this place to speake are these: 1. Exchange of thinges. 2. Bying and selling. 3. Borowing. 4. Lending 5. Letting forth and hyring 6. Contracts of societie. If there be any other kindes of bargaynes, let them be learned out of the writinges of wise lawyers, whom the godly mind may safely follow, except it seeth them contrary to the loue of God and charitie toward our neighbour. There are some which make two chiefe kinds of bargaynes: one whereby the dominion of a thing togither with the vse is translated from ones possession to an others, the other, wherby ỹ only vse of a thing is graunted. *Aristotle* taught that the exchange of thinges is diuided into three partes The first, whereby thinges are changed with thinges, the second, whereby things are changed with mony, the third wherby mony is changed with mony. I confesse ỹ eyther diuision is learned & perfect, yet I do prefer before others this cõmon diuision which I haue set downe, not bicause it is more perfect or learned, but bicause it commeth nerer to the capacitie of the people, and is more vsuall. Wherefore I leaue both that diuision of two partes, and also that of three partes of *Aristotle* to the lawyers and philosophers to be disputed vpon, being about to speake in order of those sixe kindes which I haue propounded.

He purposeth to speake of sixe seuerall kindes of barguines.

Of the Exchange of thinges.

CHaunging of one thinge for an other before money was inuented was most vsuall and profitable, as with-

out which the societie of man coulde not be mayntayned. But the vse of money being inuented, it was not so vsuall amongst all. Now exchange of thinges is then made, whē things are changed not with mony but with other things, as when wine is changed with corne, or hides with butter. This exchange of thinges is then lawfull, when it doth not depart from those two foundations which we haue made concerning euery honest bargaine. In the chaunging of things therfore equalitie is to be kept wt out deceit. For deceit may be here committed many wayes, but especially after three sortes, in substance, in quantitie, in qualitie. In substance, if mingled wine be giuen for pure wine, if graine or corne mingled with cockle or darnel, or with the seede of any such corrupt and naughtie weedes, be vttered for good grayne. In quantitie, if equalitie be not kept in weight, measure, and number. In qualitie, when naughtie and corrupt things be vttered for pure and sound thinges. Whosoeuer vseth deceit in these, as he doth ouerthrow ẏ foundatiōs of iustice, so if he do it knowing it and willingly, he sinneth against God, passeth ẏ rule of charity and is made giltie of ẏ breaking of humane societie. Many men doe flatter & as it were tickle themselues, when in exchange of thinges they doe deceiue any, but it falleth out with these as with ẏ fishes, which togither with ẏ bait deuoure also ẏ hooke. For the gaine is pleasant, but they being held fast wt the hoke of Satan, shal not escape punishment. But I am not ignorant what good men do perhaps speake against these things. For deceitful mē haue a thousād wils & crafts, by which they do deceiue thēselues & not God, who equitie requireth tēpered with sincere charitie.

How exchang of thinges is made and when it is lawfull.

In changing of thinges chiefly three kindes of deceit may be vsed.

Of byying and selling.

Byying and selling are properly sayd to be, as often as thinges are changed not with things but with money. This kinde of bargayning is neyther most auncient, nor most

Byying and selling neyther very auncient nor yet com-

moſt common. For both it was vnknowne to thoſe men that liued in the former ages of the worlde, and alſo at this day it is not in vſe among manye nations. But it was brought in among many onely through the neceſſitie of mans lyfe, wherevpon alſo it hath the name of mony. For it is called in Latine *Namus*, as it were of the Greeke worde *Nomos*, which ſignifieth a lawe, bicauſe it hath oftentimes it vſe and value by the iudgement, determination, and lawe of men. In this kynde of bargayne he that tranſlateth a thing into the dominion and poſſeſſion of another receyuing mony for it, doth ſell, and the thingthat is tranſlated is ware or merchandice. On the contrarye, he which giuing mony receyueth ware or marchandice, is ſayde to buye. Here we muſt not regarde what the monye is worth in it ſelfe, but publike authoritie, vſe, or iudgement is to be conſidered. For the value of the mony is by lawe rather than by nature. Wherefore equalitie is not here to be conſidered in the ſubſtance of the mony, but in the vſe thereof. This kinde of trade according to the foundations before layde, requireth equalitie without deceyte betwene the byer and the ſeller: He which here wittingly and willingly doth oppreſſe or defraude his brother in any matter, hath contrary to the precept of Paule broken the equalitie of iuſtice required in contracts and bargaynes. Wherefore the godly muſt take eſpeciall heede, that they doe vſe no deceyte eyther in the wares or in the price. Let the ware be ſayde of the ſeller to be ſuch as it is in deede, or at the leaſt, ſuch as it is thought to be, without falſhode and deceite, let the due price be anſwereable therevnto, that the proportion of an Arithmeticke maye be obſerued. But here it may not without a cauſe be demaunded what the due or reaſonable price is. To this I doe thus ſimplye anſwere. Euery price is not due and reaſonable which the byer & the ſeller do agree vpon betweene themſelues by their priuate iudgement: but ẏ which eyther is named

mon among all nations.

A ſeller.

A byer.

1. Theſſal. 4. 6.

The office & duty of him that ſelleth.

What is to be obſerued concerning the price of thinges.

and set of the iust and publike prisers of thinges ordayned of the magistrate, or which is priced according to the common value of the thing, at that time when the bargayne is made. He therefore which to day doth buy a bushell of corne according to the common price for three shillings, may afterward, a certayne time being betwene, sell the same for sixe shillings, if this then be the common price. Cõtrariwise, if after certayne moneths it be bought commonly for one shilling, he offendeth which asketh thre for it, although he bought it for three. For here regard is to be had of the time and place, and the plentie and scarcitie of the thinges which are solde, is to be considered. But here three sortes of men doe most grieuously offende, as they that ingrosse all into their owne hands, that no man may sell or gayne but they, hucksters commonly called regraters, and they which doe first set a price of things according to their owne priuate iudgement, that their couetousnesse maye be satisfied. In the number of these are they which haue plentie of Butter, Oxen, wine, corne, or other things through the yerely profites of their rents. When as some hauing neede doe buye of these they are compelled, whether they will or no, to giue so much as is asked: Whereby oftentimes it commeth to passe, that the seller of corne or other things, the common price being not yet set and confirmed, doth sell exceding deare. Whose example when other also which haue plentie of the lyke things, doe followe, it falleth out that a bushell of corne, which perhaps otherwise might be sold for two shillings, is solde for eyght. But thou wilt say, the ware is myne, why is it not lawfull for me to sell it as I can? the buyer is free, he may eyther buye or not buye, what doe I therefore offend? Thy sinne is exceding great, cloke it by what name or title soeuer thou wilt. For thou doste not so much offende agaynst thy buyer, as agaynst the whole common weale, which thou doest wounde worse, than if thou didst

Three kindes of men especially do offend in bying and selling.

An obiection.

The aunswere

How greuously they sinne, which enhance and

inuade it with robberie. For through thy couetousnesse it commeth to passe that many are pyned with miserie and famine. He which is iniurious agaynst one man doth deserue euerlasting paynes: what shall be thought concerning thee, which killest so many families with hunger, or at the least art the cause that they liue in greater miserie? Thou mayst excuse thy selfe before the iudgement seat of men, but God doth not esteme such craftie euasions, neyther is he deceyued with the peruerse interpretation of his lawe. For his iudgement seat is iust, which doth not regarde the person. The buyers also doe here oftentimes offende. For it falleth out sometimes that they buye dearer, eyther bicause the payment is deferred, or that they may procure the fauour of great men, of whom they buye, that the gayne which is nothing at all hoped for by the things that are bought, may be recompenced by some other meanes. Here more things might be sayde, but these may be sufficient for them that haue vnderstanding. For I doe looke to preuayle little with them, which loue godlinesse with *Aiax*. *Aiax* would seeme deuout towarde God so long as he perceyued nothing to bee required of him which was contrary to his affections: but when he was commaunded to spare *Vlysses*: In other things, sayth he, I will obey thee, but not in this thing. Of this sort is the religion of many at this day, they will be louers of godlynesse so that it doth not disagree with their affections, which they will haue wholye to be satisfied, yea though God be angrie therewithall. What I pray you, is more horrible than to preferre their owne affections before the commaundement of God? But this is sufficient, for these men will not heare vs. The question concerning the redeming of a bargayne, is dissolued out of *Leuiticus*, where the Lorde doth commende vnto his people the lawe concerning the redeeming of bargaynes. But then onely I iudge this kynde of bargayning to be allowed, when it

rayse the price of thinges without cause.

To loue godlines with Aiax, is so long onely to be godly while nothing is required of vs contrary to our owne affections, in which number are too too many at this day.

Redeming of bargaines.

doth not disagree with the foundation before taught: Do not that to another which thou wilt not haue done to thy selfe. As the conscience of a godly man maye trust vnto this onely foundation in all bargaynes: so also in that bargayne wherein is made a couenant for the redeeming thereof.

Of Borowing.

What borowing is.

Borowing is a contract or bargayne whereby the dominion of a thing is translated vnto an other, no price being put betweene, but with a couenant that the same thing be restored agayne in the same kind or sort. But here are two thinges to be considered of the godly, equalitie, and a bond. Equalitie, if in equal number, measure and weight thou restore that which thou hast receyued without deceit: deceit excludeth fault in the substance, quantitie, and qualitie of the thing. To this belongeth that precept of *Hesiodus*: Borowe of thy neyghbour by righte measure, and restore agayne by the same right measure, and by greater also if thou art able. Where as he sayth: & by greater if thou art able, it may apertayne vnto thankfulnes, although the Poet maketh an other cause, to wit this: that thou mayest find thy neighbour ready to lende thee, if at any other time thou hast neede. Let there be a double bond obserued, a naturall and a christian bond. The naturall bond is that, by which we are bound by the law of nature to lend vnto others, which doe neede that thing that is ours. Of this bond the precept of *Hesiodus* may be vnderstand. The christian bond is, by which the Lord doth bind those that are his to lend all that neede, that is, not onely them, of whom we hope for the like agayne, but euen those, of whom we looke for no such good turne or benefite. *Lend*, sayth Christ *looking for nothing agayne*. Christ doth not speake here of free giuing or of almes, whereby he which hath borowed any thing, is bound

Two thinges to be marked in borowing.

A precept of Hesiodus concerning borowing and restoring that which is borowed.

We are bound by a double bond to lend vnto others.

Luke. 6. 35.

to

to restore the same agayne, without deceit in the same kind or sort: But this commaundement of Christ is set agaynst the malice of the Iewes, and the corrupting of the lawe of Moses. The lawe commaundeth to lende, but the Iewes tooke it to be spoken with this exception: lende not indifferently to all that haue neede, but onely to them, of whom the like benefite may be looked for agayne. This errour and corrupting of the lawe of God the Lorde doth correct, and commaundeth them that be his, not onely to lende them which are able to render the like good turne agayne, but also others, to wit them, of whom they neuer looke for the lyke benefite agayne. Let vs make this manifest by an example: Some fisher desireth to borow something of thee, nowe thou thinkest with thy selfe, that he may at some time or other pleasure thee agayne eyther in the lyke, or in some other kynde of dutie. If thou hast lent him with hope of the lyke benefit agayne, thou hast offended nothing. For what doth he offende which for a good turne looketh for thankfulnesse. There commeth another hauing neede, whose state is such that thou mayest looke for no recompence at all of him. If thou wilt not lend this man, thou breakest the rule of Christ, following rather the wicked custome of the heathen, than the commaundement of Christ, whereby thou shewest that thou doest contemne the voyce of Christ. Wherefore Christ doth not here commaunde that thou shouldest not looke that that shoulde be restored which thou hast lent, as some do vnwisely interprete this saying, for then it shoulde not be called lending, but almes rather: but he hath regarde to the persons, to wit, that the godly doe helpe them by lending, of whome they loke for no cõmodity or benefite agayne. This my interpretation ẏ circumstãces of ẏ place do confirme, for in that place the Lord correcteth ẏ corruptions of the Phariſes, by which they seruing their owne affections, had maliciously corrupted the lawe of God. They did interprete

How the Iewes corrupted the law concerning lending.

The meaning of the saying of Christ before mentioned concerning lending.

the precept concerning lending, as I haue also touched before, after this sort. Lend, but lend him which is able to lende thee agayne when thou doest neede, or by some other kinde of dutie to recompence the benefite and to shew thankfulnes. This restraynt Christe taketh away by this foundation: *If ye doe good for them which doe good for you what thanke shall ye haue? and if ye lend to them of whom ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners to receiue the like.* that is, that they may at some other time shewe the like pleasure to them agayne, eyther particularly or generally. The summe therefore of the precept of Christ is, that we doe not lend them only which are able to requite the same, but also others of whom we looke for no recompence of a benefite bestowed. Hereunto pertayneth the saying of the Psalmist: *A good man is mercifull and lendeth.* Here the Psalmist numbreth the duty of lending among the fruites of the feare of God. And although the vngodly also doe sometimes lend, yet we must diligently put a difference betweene the lending of the vngodly and of the godly. The vngodly doe onely regard their owne commoditie, but the godly doe meditate and thinke vpon these thinges in order. First they haue regarde to the commandement of God, by which they know they are bound, and therfore they lend with a cheerfull mind and a ready will, bicause God hath so commaunded, and they iudge the duty of lending whereby they doe releeue the needy, to be a necessary worke and a seruice which God doth earnestly require of them that be his. Secondly they doe adioyne fayth by which they behold the promise of God who promiseth recompence of obedience as the Psalmist sayth: *Blessed is the man that feareth the Lord. &c.* Also, *who shall dwel in thy tabernacle? he that worketh righteousnes.* Moreouer the godly doe consider the obiects, they weigh with themselues that they are the members of Christ which require

their

Luke.6.33. 34.

Psal.112.5.

The lending of the godly and of the vngodly doe much differ.

VVhat the godly consider and regard in their lending.

Psal.15.1.2.

their helpe. Wherefore they doe lend them that they may comfort and refreshe the members of Christ. By these differences the lending of the godly is distinguished from the lending of the vngodly, who regard onely them selues and their owne commoditie.

Of Vsurie.

That borowing is done after two sortes euen experience it selfe doth witnes. For sometime it is done with a couenant, þ so much, equal weight, measure, & nũber being kept, as was receiued, be restored, & nothing more. Of which kind of borowing it hath bene hitherto spoken of vs. Sometime it is done with a couenant, that somewhat more then the principall, as they call it, be giuen for the dutie of lending. The taking of this excesse or ouerplus is an offence, especially when it commeth for the dutie of lending which we owe to our neighboure by Gods law and by the law of nature. And it is called vsurie of this, bicause it commeth to the principall for the vse of euery thing. Neyther must we thinke that vsurie hath place in the lending of money onely. For in the lending of all thinges that is sayd to be vsurie, which for the bounden dutie of lending is giuen, more then that that was receyued, as the lawe doth playnely shewe, and *Ambrose* witnesseth, when he sayth: Weate is vsurie, and a garment is vsurie, & giue it what name thou wilt, it is vsurie. Now I call that the bouũden dutie of lending to the which we are so bound by Gods law and by the law of nature, that vnles we doe lend him that desireth vs and doth neede in deede, we do sinne against God, & violate the charitie due to our neighbour. And although it may after a sort be vnderstand by those thinges which haue bene sayd concerning borowing, what is to be iudged of vsurie: yet for plainer instructions sake I thinke it meete and expedient to adde hereunto something concerning vsurie. But that there

Two sorts of borowing.

VVherin Vsurie consisteth.

The chiefe points which he meaneth to handle concerning vsury.

may be a due order of the handling therof, we will intreat of these things in order. First we will declare what prohibitions or forbiddings there be of vsurie, and what be the causes of these prohibitions. Secondly, we will note the punishments of vsurers, that the thinking of the punishments maye somewhat represse the couetousnesse of vsurers. Then we will make diligent inquisition whether there be any contract or bargayne like vnto vsurie in part, which is not forbidden by the law of God. And if there be any such, howe farre the godly man maye vse it with a good conscience, and without offence to God. Moreouer we will gather certaine admonitions, vnto which as vnto certaine consultations, and rules to take counsell by, it shalbe profitable to haue regard in euery kinde of bargaines and businesse. Finally we will admonish how the stewards of the mysteryes of God, that is, the preachers of the Gospel maye behaue themselues in the matter of vsurie, that they do neyther communicate with other mens offences, nor attempt any thing that may turne to their destruction.

Of the first.

Foure prohibitions of vsurie.

THe prohibitions or forbiddings of vsurie are foure, into which if we will godlye and earnestly looke, we shall perceyue more clearely than the daye what is to be iudged concerning this whole trade of vsurie. Wherefore I will rehearse them distinctly and in order.

The first prohibition of vsurie.

The first is sayde to be naturall. For *Aristotle* without controuersie the chiefe of Philosophers, doth teach that vsurie is agaynst nature, being moued by this argument: Mony by nature cannot bring forth, therefore to take vsurie of mony is contrary to nature. And for this cause vsurie is thought to be called of the Grecians *Tocos*, of bringing forth, as though there were a certaine birth of mony, that euen by the very name it may be infamous. *Aristophanes* calleth vsurie a beast, which in processe of time

The very heathen Philosophers did disallow vsurie and affirme it to be contrarie to nature.

doth

doth bring forth mony in more abundant increaſe. *Plato* alſo doth caſt vſurie out of his common weale. For thus he ſayth in his fift booke of lawes: Let it be lawful if any taketh mony vpõ intereſt, to rẽder neither the intereſt, nor the principall. This prohibition of *Plato* is grounded vppon a naturall principle, to wit, that that is in no caſe to be ſuffred in a citie, whatſoeuer it be, which is agaynſt the lawe of nature and mutuall charitie, and is the cauſe of the ruine of families and common weales, which nature biddeth to be preſerued and maintayned. *Plutarch* concludeth that vſurie is contrary to nature by this principle: Of nothing nothing is made. *Cicero* compareth vſurie to man ſlaughter. Wherefore it is manifeſt that as manſlaughter is contrarye to nature, ſo alſo vſurie is contrarie thereunto. Moreouer, inequalitie in bargaining is agaynſt nature. For the worke thereof is the deſtruction of nature. Gayne therfore that is giuen for the bounden dutie of lending is agaynſt nature. For it doth manifeſtly bring inequalitie. Finally, ſeing that the ciuill ſocietie is eſpecially according to nature, truelye it muſt be that vſurie is an enimie to nature, inaſmuch as it doth appayre and diminiſhe humane ſocietie.

Other reaſons proouing vſury to be againſt nature.

The ſeconde prohibition is diuine. For Moſes, the Prophetes and the Pſalmes doe forbid and condemne vſurie. The cauſe of this forbidding is expreſſely added in many places, to wit, that our neighbour be not oppreſſed with vſurie. *Exod.* 22. *If thou lend mony to my people, that is, to the poore with thee, thou ſhalt not be as an vſurer vnto him: thou ſhalt not oppreſſe him with vſurie.* *Leuit.* 25. *Thou ſhalt not giue him thy monie to vſurie, nor lende him thy vittayles for increaſe.* The cauſe of the precept goeth before: *that thy brother may liue with thee,* to wit, not oppreſſed with vſurie. *Deut.* 23. *Thou ſhalt not giue to vſurie to thy brother: as vſurie of mony, vſurie of meat, vſurie of any thing that is put to vſurie. Vnto a ſtraunger thou*

The ſecond prohibition of vſurie out of the word of God.

Verſe. 25.

Verſe. 37.

Verſe 19. 20.

mayst lende vpon vsurie, but thou shalt not lende vpon vsurie vnto thy brother, that the Lorde thy God may blesse thee in all that thou settest thine hande to. Moses speaketh here also of the vsurie that oppresseth our neighbour. For out of the Hebrue text it may thus be translated: *Thou mayst byte a straunger with vsurie, but thy brother thou shalt not byte.* Verse. 3. *Ezech.* 18. *He that hath not giuen forth vpon vsurie, neyther hath taken any increase, is iust, and shall surely liue.* Herevpon it followeth in the contrarie sense, that he is vniust and shall die which hath giuen vpon vsurie and taken increase. In the 15. Psalme it is sayde that he shall dwell in the tabernacle of the Lord which giueth not his mony vpon vsurie. And that this Psalme also speaketh of vsurie which byteth and oppresseth our neyghbour, it is manifest. For the Psalmist vseth the worde *Nesec*, which hath it name of biting. Agayne, there is no doubt, but that vsurie is here prohibited, which before was forbidden in Moses, to wit, that which biteth and oppresseth our neighbour. For the Prophetes bring no newe doctrine, but only are interpreters of Moses.

The third prohibition of vsurie taken from ciuil ordinances & lawes of common weales.

The thirde prohibition is politike or ciuill. For among the most auncient Romanes there was no maner, no permission of vsurie, but publike cursing and punishing therof. But in processe of time, when togither with rule and riches, couetousnesse and riot did increase, vsurie began by little & little, and was oftentimes more & more increased, vntill the matter of vsurie came vnto sedition and discord, for which cause the gouernours of cõmon weales, bicause they coulde not vtterly abolishe vsurie, did with lawes represse it as much as they coulde. The citie of *Athens* did commit wholy vnto *Solon* that he shoulde moderate the vsurie by which the *Athenians* were almost oppressed. For when there was a sedition risen for the crueltie of vsurers, which did compell the sonnes and daughters of their debters to be brought into bondage, and to be solde, that the

interest

interest might be payde: *Solon*, the Citizens requesting him, made the first lawe, that it shoulde not afterward be lawfull that any free bodie shoulde be brought into seruitude for debtes or vsury. And this measure of vsury did *Solon* ordayne, that no more shoulde be demaunded than the hundreth part, that is, so much as did counteruayle the principall in the hundreth moneth, that is, of an hundreth crownes euery moneth one crowne. But the Emperours did forbid the hundreth part to be receyued for interest, except it were in things caried ouer the sea, but in other lawfull trades they did permit the eyght part of the hundreth, that is, of an hundred crownes euery yere eyght crownes. But to the Noble men in euery contract or bargaine they did not permit aboue the fourth part of the hundreth, that is, euery yeare of an hundreth crownes, foure crownes, but to the cõmon people the sixt part of the hundreth was permitted, that is, euery yeare of an hundreth crownes, sixe crownes. This moderation of the Emperours was highly to be praysed, which did both represse the vniust exaction of vsurie, and also prouided that the goodes of priuate men were not wasted by vnmeasurable vsurie.

How Solon did moderate vsurie among the Athenians

The moderation of vsurie which the ancient Emperours made.

The fourth prohibition is ecclesiasticall. Now I call an ecclesiasticall prohibition, not the decrees of the Pope, whom we doe acknowledge neither the head, nor the taile of the Church, but of holy Synodes, by which vsurie was streightly prohibited. Also the sayings of holy fathers against vsurie. In the 47. decrees there is mention made of the canons of the Apostle, in which vsurie is condemned. The *Nicene Synod*, in which were 318. fathers did also condemne vsurie. And *Gratianus* against the vsurie of Clergie men, doth adde these wordes out of the decrees of the *Nicene* councell. Because many of the clergie for couetousnes sake, seeking after filthy lucre, haue forgotten the diuine precept, wherein it is sayd: *He that giueth not his money vpon vsurie*, this holy councell hath decreed, that, if

The fourth prohibition of vsurie which is taken out of the decrees of Synodes and the sayings of holy fathers.

Gratianus against vsurie.

Psalm 15.5.

any be found after this decree to take vsurie, or by anye such trade to seeke after filthie lucre, &c. he be throwne out of the Clergie, and counted voyde of all ecclesiasticall decree or office. *Hierome* sayth: To seeke vsurie, or to defraude or to take violently doe nothing differ. Lend to thy brother, and take that that thou hast lent and seeke for no ouerplus, because the ouerplus is counted for vsurie. *Augustine* sayth: what shall I say of vsurie, which euen the verie lawes and iudges themselues doe commaund to be rendred? whether is he crueller which stealeth or taketh away any thing from a rich man, or he which killeth a poore man with vsurie? These thinges verily and such like are possessed ill, and I would that they were restored, but there is none who being Iudge they shalbe required agayne. But now let vs wisely consider what is written: To a faythfull man the whole world is riches, but to an vnfaithfull man not somuch as a halfepeny. Doe we not conuince all men, which seeme to themselues to reioyce in the goods that they haue gotten, and know not how to vse them, to possesse that which belongeth to an other? For that truly belongeth not to an other which is possessed righely. But that is possessed righely which is possessed iustly. And that is possessed iustly, which is possessed well. Euery thing therefore that is possessed ill, belongeth to another. These words sayth *Augustine*. *Ambrose* sayth: Why doste thou turue the industrie of nature into decept? Why doste thou desire that there shoulde be lack of things necessarye? Why doste thou make scarcitie to be wished for to the poore, and doste lament common plentie. Thou doest espie when there is small increase. Thou calest that industrie, which is the practise of subtiltie, and that which thou callest a remedie, is a deuise of mischiefe. But may I call vsurie theft (those are taken for the tymes of theft, in which thou being a cruell deceyuer, doste creepe into the bowels of men) vnto whom the vsurie of corne layde vp is

Hierome against vsurie.

Augustine against vsurie.

Ambrose against vsurie.

multi-

multiplied? Why doest thou wish euill to all men? thy gaine is publicke losse. The same sayth also in an other place: He fighteth without a weapon which exacteth vsurie: he reuengeth himselfe of his enemie without a sweard which is a receiuer of vsurie. *Chrysostome* sayth: Lende, take greater vsurie, but lend so, that thou shalt receiue there where as is no enuie, no accusation, no deceit, no terrour. Lend nothing to them that be in neede but vnto Christ who both suffred neede and hunger for thee, and also nourisheth all men. For this vsurie doth prepare a kingdome, but the other prepareth hel fire: this is a point of godlines and mercie, the other of crueltie and couetousnes. The same sayth in an other place: there is nothing more filthy then vsurie, nothing more cruel. An vsurer procureth the miseries of others and his lucre maketh the aduersitie of an other. Such a one doth as it were lift vp his hand and thrust into shipwrecke. The same saith in an other place: The money of an vsurer is like to the sting of an Aspe. For he that is stong of an Aspe being as it were delighted, doth fall into a sleepe and through the soundnes of sleepe doth dye, because then the venim doth priuily runne through all his members: So he which taketh vpon vsurie, doth for the time feele as it were a benefite, but the vsurie doth runne through all his substance, and conuerteth all into dette. *Lactantius* sayth: If a man hath lent any money let him not take vsurie, that the benefite may be safe and perfect, which releeueth necessitie, and let him altogither abstaine himselfe from that that is an other mans. For in this kinde of dutye he ought to be content with his owne, whom it behoueth otherwise not to spare that that is his owne that he may doe good. But to take more then he gaue is vniust, which he that doth, doth after a sort practise deceit, that he may get his pray by the necessitie of an other. *Bernard* saith: What is vsurie? the poyson of a Patrimonie. What is vsurie according to the

Chrysostome against vsurie.

The money of an vsurer very fitly compared to the poison of an Aspe

Lactantius against vsurie.

Bernard against vsurie.

law? a theefe foretelling what he intendeth, (to wit, to rauin). *Luther* doth most greuously inueigh against vsurers, whose writings, because they are in the handes of many, I will not here make mention of any thing out of them. Hitherto we haue spoken of the prohibitions of vsurie, and of the causes of the prohibitions, of all which this sentence is concluded: that vsurie is therfore forbidden, that by it our neighbour be not hurt, that charitie among men be not broken, that humane societie be not disturbed, that the goods of priuate men be not wasted to the destruction of families and common weales. As often as therfore we read that vsurie is prohibited, let vs looke vnto these endes of the prohibition, least that vnder a pretence of vsurie that is forbidden, we doe iudge to sharply of other contractes and bargaines which the lawes doe allow.

The chiefe causes wherfore vsurie is forbidden.

Of the second.

Three kinds of punishment of vsurers.

I Find that the punishment of vsurers is of three sorts, to wit, ciuil, spirituall, and ecclesiasticall. The ciuil punishment according to the auncient lawes of the Romans, as *Cato* witnesseth, was, that vsurers should be punished with paying foure times as much, theeues with paying onelye twise as much. Surely the auncients did sufficiently declare by this sentence, that they did iudge vsurers to be worse and more hurtfull then common theeues. And for this cause they were not suffred to come to publike dignities and offices as men vnworthy of them. But, alas, so great at this day is the corruption of christian maners, that they which were infamous among the prophane nations, and counted worse then theeues, are iudged worthy of very hie honour, yea and that among Christians. I remẽber being a child when there were onely two vsurers in this realme which wer commonly knowne: of whom one being one of the common sort did dwell in *Morea* in *Denmark*. This mã although he was exceding rich through vsurie,

How the auncient Romains punished vsurers and what they iudged of them

The corruption of our time is great.

An example

surie, yet after his death his children which he left were brought vnto such pouertie, that we haue seene in this citie a certaine daughter of his, not onely in a torne and filthy garment, and that scarce couering those partes of the body which nature biddeth to be couered: but also following, in the sight of many, a most filthie trade, whereby notwithstanding she could not keepe her selfe from beggerie. ample worthie to be noted of all, but specially of vngodly vsurers.

There was an other which came of a better familie, vnto whom no small substance had come by inheritance. This man, greedy desire of money pricking him forward, doth apply his mind to vsurie, and by little and little doth so heape vp gaine gotten by vsury, that he became exceeding rich in money. But what commeth here to passe? riches vniustly heaped vp went partly to the kinges Escheker, I cannot tell for what causes, and partly doe yet serue to maintaine gluttony and riot. Wherby it is easie to coniecture, what the ende of them will be, which as yet doe enioy any of those riches, vnlesse they doe in time repent. Another example of an vsurer.

But thou wilt say, what doe these thinges pertayne to ciuil punishment? very much in euery respect. For this is the order of the iustice of God, when the ciuil magistrate doth negligently execute the office committed vnto him, God, as the chiefe monarch and prince is wont to put to his hand, and to punish euen ciuil transgressions with corporall punishments, that men may thinke that they shall not therefore escape their due punishments, eyther because their doinges are hid from the ciuil magistrate, or because the magistrate him selfe eyther through feare, or slouthfulnes, or ignorance, or to much parcialitie doth not his office, nor calleth all offences to diligent examination. Though vsurers are not punished of men, yet they shall not escape the punishment of God.

Let not men therfore hereupon promise themselues to escape vnpunished, bicause they seeme that they can easily auoyde the handes of the ciuil magistrate, neither hereupon, because punishments doe not strayght way followe

their deedes, God himselfe not punishing by and by, but deferring the punishment by his wyse counsayle. For punishment is not therefore taken awaye bicause it is deferred, sith that the Lorde is wont with slowneſſe of vengeance to recompence the grieuousneſſe of punishment. God doth oftentimes mitigate the punishment for repentance sake, yet so, that he leaueth euident testimonies of hys iudgement.

Though punishment be deferred, yet it is not therfore taken awaye.

A profitable admonition to vngodly vsurers.

Wherefore I doe admonishe all Vsurers that they doe speedily repent, and rather folow penitent *Zachæus*, whose repentance the Gospel commendeth vnto vs, than Iudas, who by his theft was at the last brought to hang himself. Although they doe litle feare the iudgement of God themselues, yet at the least let them take pitie vpon their children, least that the poyson of Vsurie which the parents do gather, be deadly vnto the very children. Let them knowe that it is a most true saying:

The riches that with wrong are got,
to the thirde heire continue not.

The spirituall punishment of vsurers though little esteemed of many, yet truly exceeding grieuous.

The spirituall punishment of Vsurers although it be most grieuous, yet many doe contemne it as ridiculous. For whosoeuer doth practise Vsurie, he is without all doubt, out of the familie of God, out of the bodie of Christ. For howe can he be the member of Christ, which with Vsurie killeth Christ in his members? Howe can he be counted to be of the familie of God, which fighteth vnder Satan? which mocketh and scorneth at the worde of God? Now they that are not of the bodie of Christ haue nothing to doe with the treasure of the Saints, which is farre more precious than all the riches of this worlde. What treasure can be greater than to possesse Christ? What riches more excellent than the inheritance of the kingdome of God? These treasures, these riches hath *Lazarus* being full of sores, & pore, but fearing God, which the rich glutton shall want for euer, and with him, as many as casting

Note.

aside

aside the feare of God doe seeke after vniust gaine. What, I pray thee, is it, if thou be able with thy vsurie to gayne the riches of *Cræsus*, and in the meane season to lose thine owne soule? O peruerse iudgement. Thou hast exceeding great care of this time which shall shortly come to an end, but there doth not so much as a thought come into thy mynde concerning the time to come, whereof there shall be no ende. Iherfore, if my admonition may any thing preuayle, doe exhort all them which doe thinke verily that there is a God, which doe acknowledge God to be a iust iudge, and which do beleeue that there is any lyfe remaining after these ashes, that they doe speedily repent, that when the Lorde shall come sooner than they thinke for, he may finde them apparelled with a wedding garment, and not with an hellish garment which they haue got vnto themselues by their vsurie.

How vsurers were punished heretofore according to the censure of the Church.

Ecclesiasticall punishment agaynst vsurers was in time past of this sort: First they were not admitted to the solemne ceremonie of the offering. Also they were put back from the communion of the bodie and bloude of the Lord. Moreouer, they were excluded from Christian buriall. This punishment agaynst Vsurers was most grieuous, neuertheless, most iust. For first concerning the ceremonie of the offering, or the almes giuen to the vse of the ministers of the Gospell, or to the releeuing of the poore, we must vnderstande that almes giuen of goodes gotten by Vsurie is abhominable to God. For no sacrifices (for liberalitie towarde the poore being rightly done, is a certaine kynde of sacrifice) can please God, but those which being iustly gotten, doe come from a pure mynde and right will, fayth shyning before. For this is most true, that no mans worke can please God, before that the mynde doth please him, but the mynde doth in no wyse please except it doth before in the spirite of fayth humble it selfe before God. Both of thē is confirmed by this saying of *Esay. chap. 66.*

Vsurers were very iustly prohibited from the ceremonie of offring.

To him will I looke (sayth the Lorde) *that is humble and of a contrite spirite, and trembleth at my wordes. He that killeth a bullocke* (to wit, without humilitie of spirit) *is as if he slewe a man, he that sacrificeth a shepe, as if he cut of a dogges necke.* By these wordes (that I may speake briefly) the Prophet signifieth, that to the vncleane all things are vncleane, and that nothing doth please God, but that which proceeding from the true feare of God, is done iustly and of them that be iust. But I see what is obiected against me: Vsurers, say some, doe professe one Christian fayth with vs, why therefore is it not lawfull for them to communicate with the godly in outwarde things onely?

An obiection.

The aunswere

I graunt in deede that Vsurers doe professe the Christian fayth with vs. but they doe that onely in wordes, and in the meane season they doe most wickedly denie it in their deedes, whereby it commeth to passe, that both their profession is abhominable before God, and also they themselues, such is their obstinacie and disobedience, are reprobate vnto euery good worke. Agayne, where as Vsurers were put backe from the holy supper of the Lorde, it was most iust reason: For what participation haue swine with the bodie and bloude of Christ? what haue they to do with the meate of the children of God, which are the bond slaues of Satan? *Giue ye not,* sayth the Lord, *that which is holy to dogges, neyther cast ye your pearles before swine.* Howe, I pray you, is the table of the Lorde meete for them, who being filled with the foode of the deuill, that is, with Vsurie, doe excessiuely abounde? Wherefore the Ministers of the Gospel whosoeuer they be, that knowing and priue therevnto, do offer the most holy bodie and bloud of ỹ Lord vnto Vsurers, do not onely wickedly communicate with other mens sinnes, whereof they shall also at the length suffer the punishment: But also as much as in them is, they doe with sacrilege cast the body and bloude of the Lorde, into a most vile and filthie sinke of Satan,

Vsurers were in time past put back from the holy communion, and that for most weightie causes & reasons.

Matth. 7. 6.

An admonition to the ministers of the Gospell.

of

of which wickednesse they shall in no wise auoyde the punishment. But thou wilt say, many which are as euill as Usurers doe come to the supper of the Lorde. I beleeue this truly. For euen Iudas also the brother of Usurers did come to the table of the Lord, but what did it profite him? did he not together with the breade swalowe the spirite of Satan, and that not through the fault of him that offred, but through his owne proper fault receyuing it? The Lorde truly offred saluation, but he infected with the venim of couetousnesse, did wickedly refuse that which the Lorde offered, and all that Satan gaue, he swallowed quite vp.

But concerning the punishment of Burial, the censure and iudgement of our auncetours did not want most iust reason. But this he shall best vnderstand, which shall perceiue the cause why we do solemnise the funerals of saints and holy men with ceremonies and obsequies. But what is the cause? The hope of a glorious resurrection. For it is a most worthy thing that we should bestow honest buriall vpō those bodyes, which we hope in time to come shall be made like to the glorious body of Christ. For when we see the bodies of the faintes to be committed to the dust, we doe lift vp our mindes to him, which in time to come, the voyce of the Archangel going before, shall say: Arise ye dead. And to the dead being raised vp he shall giue the glorie of immortalitie. But now seing that the vngodly, among whom are vsurers as the chiefe souldiers and hierlinges of Satan occupying the first place shal rise againe, as Daniel witnesseth, to euerlasting ignominie and confusion, what godly man will iudge them worthie of the honour of Christian buriall? The 15. *Psalme* numbreth him among the godly *Who in his eyes despiseth a vile person, and honoureth them that feare the Lord*: How therefore shall he cause him to be buried in glorious and honorable buriall whom he doth abhorre? *Ieremie* foretelleth

Vsurers in time past wer excluded frō christian buriall, and that by the iust censure of the Church.

VVhy we solemnise the burials of holy men.

Reasons and testimonies wherfore vsurers haue bene excluded from christian buriall.

Lere.22.19. that a tyranne shall be buried with the buriall of an Asse, and that by the iust iudgement of God: What shall we determine by the same iudgement of God cõcerning Usurers, which are crueller then any tyrannes? I doe not passe or esteme though some champion doe falsly attribute vnto himselfe the spirite of prophecie and say, that it may come to passe, that many which are the enemies of Usurers may be buried with the buriall of an Asse, and in the meane time Usurers may be brought to buriall with great pompe, the bells ringing and torches caried light before them. I will make no other answere to these, but that euen as in the sighte of the Lorde the death of his Psal.116.15. saints is precious: so is their buriall also honourable before God. Wherefore that which we haue witnessed concerning the honest buriall of the Saints doth pertayne to Ecclesiasticall discipline, and not to the iudgement of God whose wayes are vnsearchable. What will here come to passe? whome shall I not haue resisters and striuers agaynst this most iust censure and iudgement of the Church? surely they wil not be wanting which with their colours and fayre gloses will mitigate the euill of Usurie.

With what fayre gloses some will seke to diminishe the heynousnesse of vsury.

Many will crie (the Serpent which deceyued our first parentes, being their maister) that the lawe of Moses many yeares ago by the comming of Christ was repealed, made voyde, and abolished, and doth nothing pertayne to christian people, who enioy their libertie, & do not suffer themselues to be straitly bound with the prohibition of Moses. This speach truly is plausible, but it is reproued by the testimonie of the conscience. For they which paynt their couetousnes with this colour, being deceiued of their *domesticall *Eue*, which was miserably seduced by the serpent, doe fall headlong into their owne destruction, and deceyue themselues by their owne subtiltie. For these men doe not weygh aright the prohibition of Moses, neyther doe they conferre the forbidding of Usurie with

* Their owne naturall corruption.

the

the lawe of charitie as they shoulde doe, which if they did, they should plainly see that vsurie being established, the rule of charitie is ouerthrowne, which God will haue to be perpetuall. Seing therefore that charitie shall be abolished neither in this life nor in the life to come as much as pertayneth to the commaundement and will of God and obedience perpetually due to the same: who doth not see that Usurie, which is quite contrarie to charitie, is condemned? But of this thing sufficient. For before it was shewed of vs at large when we did intreate of the causes of forbidding Usurie, that the forbidding of Usurie did proceede from the lawe of charitie. Wherefore without al doubt they shalbe foūd naked before God the iudge, which vse this leafe already perced through, to hide their filthines.

VVhere vsury is established, there charitie is ouerthrown

Perhaps some will yet except and say: There is no iniurie done to him that is willing. He which doth humbly desire to borow money of an Usurer, doth couenant to pay Usurie, not compelled thereunto, but willingly, therfore an Usurer which helpeth a man that humbly intreateth him, is not to be saide to doe against charitie. The principle from whence this reason is taken, is doutfull, in as much as it fayleth in two partes, of which one is true, the other false. For euerie will is not without constraint and of it selfe, which we may easily see in examples. The wayfaring man doth willingly deliuer his treasure to the theefe, which he would not doe, if he did not feare the sweard of the theefe. The mariner doth make losse of his marchandise and that willingly when shipwracke is at hand, but from whence I pray you, doth that will come? truly not of election or choice without constraint, but of feare of the shipwracke which is at hand. For the mariner doth therfore cast away his marchandise willingly leaste that he himselfe perish togither with his marchandise. Wherefore, two euils being set before him, he will wil-

An obiection in the behalfe of vsurers.

The aunswer.

Euery will is not without constraint, as it is shewed by examples.

lingly choose that euill which seemeth to be the lesse. After the same maner is the will of him that borroweth money vpon Usurie, affected concerning the couenant and promise to pay interest, which truly he promiseth willingly, which he would not doe, if he were not constrained by pouertie, therby to auoyde a greater euil.

Another obiection in the behalfe of vsurers.

Furthermore where as some doe obiect that families and common weales cannot stand without Usurie: this surely I confes to be true in this corruption of the worlde

The answer.

and in the banishment of manly vertue which was in our auncetours. But from whence I pray you, commeth that commoditie by which thou criest that families & common weales are maintained? doth it come of Usurie? no truly. For no good thing can come of Usurie by it self, but rather a sea of euils. Now if perhaps any good seeme to come of Usury, that is not to be attributed to vsurie, but to the lending, which lending if it were done wout Usurie, it would more profit families & common weales. But thou wilt say,

Vsurers are Idolaters, and why.

thou loosest labour in speaking which goest about to call Usurers, being Idolaters (for Usurers in steede of God do worship riches as God) into the right way. But be it so, inasmuch as they as adders are deafe at ỹ word of ỹ Lord. For they heare nothing with so great indignatiõ of mind as that their Usurie is condemned. That most filthie lucre is more pleasant vnto them then that they would want it euen with any perill set before them. And surely hereupon it is, that not a few, which might liue welthily enough for the maner of their calling, of the profites of their owne land, doe sell their inheritance, that a certaine sũme of money being scraped together and put out to Usurie, they may liue idlely vpon their Usurie, and inuent diuers subtile deuises, by which they may hold their detters not without vsurie vpon vsurie, vntil they haue vtterly vndone them, not without the exceding great losse of families and common weales. But although these perhaps will not allow

Vsurie which some affirme to be the vpholding of families and cpmmon weales, is in deede in the ende oft times the vtter ruin of them.

low of our ſentence, yet it is our duty to admonish them, that at the leaſt they thinke that the day will come vnlooked for, in which they ſhall render an account to the iuſt iudge, who as he is corrupted with no accepting of perſons, ſo is he deceiued with no ſophiſtrie or ſubtiltie. And then at the length Vſurers ſhall perceiue that we did aduertiſe them of good and profitable things, and that that heathen Poet *Heſiodus* did ſay true, who being no vaine Poet writeth after this ſorte:

Vſe not ill meanes to gaine for gaine ill got
from verie loſſe and damage diffreth not.

From whence had *Heſiodus* this: had he it out of the word of God which Vſurers doe contemne? no truly. For that ſillie man did not ſee at any time the writinges eyther of the Prophets or of the Apoſtles. From whence therefore had he it? experience and nature being his teachers he ſet forth in writing this moſt true oracle verye well agreeing with the voyce of the Prophets and Apoſtles. With *Heſiodus* agreeth *Pindarus* that moſt auncient Poet of ẏ *Thebans*, whom for his ſingular wiſedome *Alexander* the great is ſayde to haue embraced: for he ſaith thus much in effect:

The mindes of men are redier,
to praiſe deceitfull gaine:
Then iuſtice to embrace and eke,
true dealing to maintayne:
Although they creepe to that ſharpe daye,
their life being nigh ſpent:
When for vniuſtice done they ſhall,
receiue due puniſhment.

That day, which ſhal follow the delightes and pleaſurs that the vngodly take of their vniuſt gaine, *Pindarus* calleth a day appoynted for puniſhment. For as in the next day after the feſtiuall dayes (in which the moſt part doe more freely without conſideration giue ouer themſelues

to all kind of pleasures and delites) men are wont to call to remembrance wherin they did offend more licentiously through drunkennes: so the day of death and of the last iudgement shall be to Usurers as the next day after festiual dayes, in which they doe at the last repent them of their sinnes, but in vaine. For he is by no meanes thought truly to repent, which abstaineth from sin against his will. These thinges I thought good to write somwhat more at large, that I might aduertise Usurers of the wrath of God and of the punishment that hangeth ouer their heades, which they shall no way escape, except they doe repent in time, and for a testimony of their repentance do iustly restore againe, if they shall be able, that which they haue vniustly taken. But if they shall not be able, let them at the least doe what they can, let them craue of God pardon of their fault, let them aske them whom they haue hurt with their vsurie, forgiuenes of the iniurie that they haue done, and let them be reconciled to the Churche by publicke satisfaction, least that their portion be with Iudas. But if any shall contemne and deride these our counsels and admonitions, which I dout not but it will come to passe, it maketh no matter to me. I secke the saluation of wretched men, I tell out the truth which he that will not obey, shall in his time finde a iust iudge who will most iustly punish both his contempt and the contempt of his fauourers.

What vsurers ought to doe, to whom God hath giuen grace to repent and to forsake so detestable a sin.

Of the third.

AFter we haue now spoken of the prohibitions of Usurie and of the causes thereof, and also of the punishments of them, who despising the law both of God and of man doe practise Usurie which is prohibited: the place requireth that we see whether there be any contract or bargaine like vnto Usurie in part, yet not disagreeing with the charitie toward our neighbour, and if there be a-

nye

nye such, how farre a godly man may vse the same with a good conscience and without offence to God. First of all this is to be helde as most certayne that Usurie condemned by the worde of God, is therfore vnlawfull, prohibited and condemned because it is contrarie to the foundation which proceedeth from the lawe of charitie: that which thou wilt not haue done to thy selfe doe not thou to an other. But that this our foundatiō is vnmoueable we haue declared before, where we haue layde the foundations of contracts and bargaines. For there we shewed that charitie is the scope and end of all duties in this humane societie. Of this foundation an vnmoueable consequent is concluded, that no contract is condemned which is not repugnant to the charitie toward our neyghbour. Wherefore if any such can be shewed, it shalbe without doubt accounted lawfull, although it shall appeare much like vnto Usurie. For it is not iust and meete that we doe condemne al profitable contractes and bargaines in a common weale vnder a pretence of Usurie, because of the likenes. And although many such contracts are wisely condemned of the lawyers, yet we will speake of them of which the greatest controuersie is, especially in this realme. But that we may iudge of these contracts without errour, and find out that which with a good conscience and without offending God it is lawfull to follow: it shall be needeful to speake of diuers sortes of men, that it may be vnderstād to whom we are bound to lend, and to whom we are not, for there Usurie is properly committed. Here the lawes of magistrates may determine of those thinges, which they shall wisely know to be good and profitable for their common weale. For this is to be marked as a profitable rule in the societie of man: that bargaynes allowed by the lawes and by the authoritie of the magistrate, that is, of a good and wise iudge or lawyer, are permitted to a christian man. For it is lawfull for a christian to vse ciuil

No bargain is disallowed, which is not contrarie to charitie.

A profitable rule concerning bargains

ordinances, & these ordinãces are of force not only for reasons sake, but also because of the authority of ỳ magistrate. Let a christian man therfore so instruct his conscience, ỳ it may vnderstand ỳ these things are permitted, bicause God doth allow lawes and magistrates, and will haue vs to vse ciuil ordinances, and in bargaynes let him be content with that meane, with that equalitie, that the lawes and the magistrates doe appoynt, except they doe playnely varye from the ten commaundements and from the law of nature. This rule doth first admonish vs, that we do iudge reuerently of ỳ lawes and ordinances of a good magistrat. Secondly that we iudge not rashly & too sharply of ỳ bargaines which the lawes do approue. Now, as we haue purposed let vs see ỳ orders and states of men. In the first state may be the poore and beggers, whiche being hindred with old age, or grieued with sickneſſe, or otherwise with some great calamitie oppressed, are not able to liue without the almes of other, no nor to make any gaine. To these we doe by bond owe the duties of charitie and almes. Wherefore we must giue vnto these without al expectation of recompence or dutie agayne, for the commaundements sake of God, and for charities sake, which by nature we owe one to an other. And this det is so necessary, that he that doth refuse to pay it, doth obstinatly violate the commaundement of God, doth vngodly refuse to obey the precept of Christ, doth cruelly oppresse the members of Christ, doth wickedly reiect the lawe of charitie, and purchaseth vnto himselfe certayne destruction. Hereupon therefore it may easily be knowne, how necessarye a duty it is to giue almes, and to relieue with his abilitie those that doe in very deede stand in neede. But because I see that there are many causes by which the most parte are hindred, whereby they are not occupyed in this necessary and dutiful office, as in many there is a studie of couetousnes, ignorance of the prouidence of God, heathenish diffidence,

The dutie of charity which we owe to the poore and impotent.

Diuers causes which hinder men that they are so slacke in the necessary dutie of giuing almes.

diffidence, riot, abuse of thinges, to much folly, much vnprofitable spending, and (alas) cruel vnmercifulnes in the most parte, whereby it commeth to passe that they are not moued with the neede of them that be in miserie: I will here somwhat at large handle the place of almes and that for this purpose, that both the necessitie of our dutye, whereby we are bound to them that neede in deede, may be vnderstand, and also we being admonished, may more wyllingly and readyly doe our dutie, and be made more liberall toward the poore.

VVhy he purposeth to intreat of almes more at large.

First therefore I will shew where almes is to be giuen and what are the kindes therof.

VVhat chiefe poyntes he meaneth to handle concerning almes

Secondly I will rehearse the causes, with which the godly ought to be stirred vp to giue almes.

Thirdly I will note the affection of him that giueth almes, and I will also prescribe a maner and measure to be obserued in giuing almes.

Lastly I will intreate of the endes of almes which is godly bestowed, and of the fruite that commeth vnto them, that giue almes with a cherefull mind according to the commaundement of Christ.

Of Almes.

WHo soeuer hath determined to giue almes, let him giue his almes in this order. First of all, let him be mercifull to himselfe, that is, let him giue the first almes to himselfe, which then is done when a man leauing his owne euill wayes, doth turne himselfe vnto the Lorde by true repentance. For no mercy (for so the word almes doth signifie) can be shewed of him, which as yet is not vnder the mercie of God. Wherefore *Iesus* the sonne of *Syrach* doth well admonishe when he sayth, *Chap.* 30. *Haue mercie on thine owne soule pleasing God, and comfort thine heart: driue sorrowe farre from thee.* When he sayth: *Haue mercie on thy soule pleasing God*, he sheweth in what thing that mercy doth consist, which we ought to

VVe must bestow the first almes vpon our selues.

VVherien the mercy consisteth which we ought to shew first to our owne selues.

thewe to our ſelues, to wit, in turning vnto God, and in fayth, without which it is vnpoſſible to pleaſe God. After this ſort Abraham did begyn his almes, according to whoſe example all the reſt of the godly haue begun their almes at them ſelues. To this pertayneth that ſaying of *Auguſtine*: If thou wilt giue almes, begyn at thy ſelfe. For howe can he be mercifull to another which is cruell to himſelfe? He that hath begon his almes after this maner, will forthwith turne himſelfe to his neighbour, and will ſhewe mercy vnto him. Herevpon riſeth the firſt diſtinction of almes, that there is one kynde of almes which euery one beſtoweth vpon himſelfe, which is by nature the former, another which euerye man giueth to other, which is by nature the latter. Nowe this latter may alſo be made to be of two ſortes, one ſpirituall, another ciuill. That which is ſpirituall, pertayneth to the ſpirite, which he beſtoweth, which calleth him into the right way that erreth from the folde of Chriſt, and bringeth him into Chriſtes ſhepefolde. There is no almes more diuine than this, none more profitable, finally, none more neceſſarye. For as the ſoule dath excell the bodie, ſo almes whereby the ſoule is refreſhed, is by many degrees to be preferred before the almes with which the neceſſities of this frayle bodie are relieued, and as eternall good things are more to be eſteemed than all the commodities of this lyfe which continue but a ſhort time: ſo the almes which helpeth to the attayning of eternall life, is more to be eſteemed, than the almes that ſerueth for this frayle life. There is great commendation hereof in Iames the Apoſtle, who ſayth:

The firſt diſtinction of almes.

Two kindes of almes which is beſtowed vpon other.

Spiritual almes what it is, how diuine and paſsing al other kinds of almes.

Iam. 5. 19. 20. *Brethren, if any of you hath erred from the truth, and ſome man hath conuerted him, let him knowe that he which hath conuerted the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, & ſhal hyde a multitude of ſins.* Ciuill almes doth belong to this preſent lyfe, to wit, when we being touched with pitie, doe ſuccour the neede of the poore.

Ciuil almes what it is.

poore. To eyther kynde of mercie Chriſt doth exhort vs by the example of his father, when he ſayth: *Be ye merci-full, as your heauenly father alſo is mercifull.* Let euerye one remember this precept, which acknowledgeth Chriſt for his maiſter. Luke.6.36

The cauſes with which the godlye ought to be ſtirred vp to giue almes, are very many, among which theſe are the chiefe. The firſt cauſe is Chriſtianitie it ſelfe, or the profeſſion of Chriſtian religion. For this doth require, that we abounde in euerye good worke, and that we embrace and cheriſhe one another as the members of one body, the head whereof is Chriſt. When this is done of faith in Chriſt, we doe, in the feare of God practize true chriſtianitie, that is, we do truly imitate the diuine nature. For ſeeing God, whom chriſtianitie biddeth vs follow, is rich in mercy, we by following his mercy are after a ſort ſayde to be followers of the diuine nature. But they that are not occuppyed in this following, doe falſly attribute to themſelues a chriſtian name. Furthermore they are not counted the lawfull ſonnes of God but baſtardes rather. For God acknowledgeth none among his ſonnes, but whom he ſeeth at the leaſt to endeuour to imitate his fathers vertues. To this pertayneth that ſaying of the Lord in the Prophet. *If I be a father where is mine honour?* But the cheefeſt parte of honour, which children can doe to their parents, is to imitate their vertues. Whoſoeuer earneſtly looketh for the glorye of chriſtianitie, let him ſet before himſelfe this cauſe of ſhewing mercy to his neighbour, and let him not ſuffer himſelfe to be led away with euil examples from this neceſſary and due worſhip of God. Malac.1.6.

The firſt cauſe yea and that moſt weighty which ought to ſtirre vp all chriſtians to be diligent in giuing almes.

The ſecond cauſe is the commaundement of God, vnto which all creatures ought to obey. Of this cauſe *Ieſus* the ſonne of *Sirach* maketh mention. *chap.29: Helpe the poore for the commandements ſake, and turne him not away*

The ſecond cauſe which ought to moue vs to the giuing of almes.

because of his pouertie. And a little after: *Bestow thy treasure after the commaundement of the most high, and it shal bring thee more profite then Gold.* Our treasure that doth neuer fayle we must lay vp and keepe in heauen, but yet it is in this life bestowed vpon the poore, vpon whom the benefites that be bestowed the Lord so accepteth as if we had bestowed them vpon himselfe. All the testimonies of the Scripture which doe commend vnto vs the loue of our neighbour, doe require especially liberalitie towarde the nedie. For this is the chiefe part of true loue. Hereunto belongeth that saying of the Lorde, *Deut.* 15. *I commaund thee, saying, thou shalt open thine hand vnto thy brother that is needy.* He that contemneth this precept of the Lord, how can he loue God? how can he feare him? for thus sayth *Iohn*: *Whosoeuer hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?* And *Iob* 6. *He that taketh away mercie from his neighbour, hath forsaken the feare of the Lord.* Whosoeuer therefore determineth to loue God and to feare him from his heart, let him thinke that he doth owe obedience to God commaunding. Of which thing *Micheas* speaketh after this sort: *I will shew thee, O man, what is good, and what the Lord requireth of thee, surely to doe iustly, and to loue mercy and to humble thy selfe to walke with thy God.*

He cannot rightly feare the Lorde which is not mercifull to the poore. 1. Iohn. 3. 17.

The thirde cause is the imitation of examples, of Christ our Lord first, and then of his members. Christ was made poore for vs, that he might enrich vs. What therefore do we agayne, owe to the members of Christ: especially seing he witnesseth that that is done to himselfe whatsoeuer we doe to the least of his members. *Matth.* 25. The holy fathers desired nothing more than to relieue the poore Saints. Abraham doth reuerence strangers, and biddeth them to eate with him, that he may shewe liberalitie vnto them. Lot desired the Angels to come into his house,

The third cause which ought to prouoke vs to be liberall in giuing almes.

whom

whom he thought to be poore straungers. *Cornelius* the courtier is witten to haue giuen himselfe to continuall prayer and almes, which the scripture witnesseth to haue come vp into remembrance before God.

The fourth cause is the dignitie and estimation of almes godly bestowed before God. *Prouerb.* 21. *To do mercie and iudgement is more acceptable to the Lorde then sacrifice.* Christ sayth *Matth.* 9. *I will haue mercie and not sacrifice. Heb.* 13. *To doe good and to distribute forget not: for with such sacrifice God is pleased.* So great dignitie, so great estimation is there before God, of the almes godly bestowed. It is preferred before sacrifice: God is sayd to be singularly moued and delighted therewith. This dignitie ought worthily to admonishe them which abounde in this worldes good, that they indeuour, according to the counsell of Paule, to be rich in good workes.

The fourth cause which ought to stirre vs vp diligently to distribute our almes to the poore.

Almes rightly bestowed is a thing much accepted and esteemed before God.

The fift cause is our neighbour himselfe. But that euery man is neighbour one to another, the Parable of the Samaritane doth teach, although this neighbourhode is greater with some than with other some. Euery man both godly and also vngodly is neighbour vnto me, and that first by reason of our creation. Secondly for likenes sake. Thirdly in respect of our common life and humane societie. And although this triple bonde wherewith men are bounde among themselues, is a great cause wherefore men ought to doe good vnto men: neuertheless there is yet a farre greater bonde wherewith Christians are knit togither with Christians. For first one vocation is common to all Christians, whereby we are called to the vnitie of spirit in the bonde of peace. Agayne, by the same spirit we are begotten agayne to be the sonnes of God, whereby it commeth to passe that both we haue one father which is God, and also we are brethren among our selues. Moreouer, we are members of the same mysticall bodye, the heade whereof is Christ. Finally, we haue the same hope

The fift cause of giuing almes.

A triple bond wherwith all men are ioyned in neighbourhoode one with another.

Other exceeding neare bonds wherewith Christians are knit togither, which also ought not a little to moue vs vnto liberall almes toward our needy brethren.

of the glorie to come, for we are heyres of eternall lyfe in Christ Iesus our Lorde. If we doe earnestly thinke vpon this fift cause of mercie towarde our neighbour, there is none that doth not acknowledge howe necessarily liberalitie is to be shewed to them that be in neede. I do not make mention of that bond by which al men in this world are debters one to another. Who will seme to be a contemner of the vnitie of the spirite, whereunto the Gospell calleth vs? Who can abide to heare that he is a denier of spirituall brotherhoode? Who dare so despyse the members of Christ, that he will suffer them to be tormented wyth colde, hunger, and nakednesse? Who will not worthilye suffer him to be partaker with him of the things of this worlde which soone fade awaye, whom he assuredly thinketh shall be heyre with him of the heauenly treasures? If this cause of liberalitie and mercie were esteemed of many according to the worthinesse thereof, they woulde not set their mindes so much vpon deceyte and vniust gayne, they woulde not so much spoyle and rob the needie members of Christ, and they would thinke more of cherishing and making much of their owne flesh. As often as we see any that is in miserie crauing our helpe and succour, let vs, I pray you, remember the saying of *Esay*: *Hide not thy selfe from thine owne flesh.*

Esay.58.7.

The fift cause that ought to moue vs to giue almes, is the sundrye punishments which shall light vppon them that are vnmercifull towarde the poore.

The fift cause is the punishment, yea and that manifold of them which are hard toward the poore. The first is the wrath of God, *Ecclesiasticus* 4. *Turne not thine eyes aside from the poore, because of anger.* The second is the curse. In the same place it is sayd: *For if he curse thee in the bitternes of his soule, his prayer shall be heard of him that made him.* The third is the refusing of thy prayer which thou makest in thy necessitie. *Prouerb.* 21. *He that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.* A horrible punishment truly, then which none can be more grieuous: and it is no marueil that he

is

is not heard of God, which doth not heare the Sonne of God crying in his members. The fourth is a depriuing them of their giftes. For it is written: *From him that hath not, euen that he hath shalbe taken away.* But he is sayde not to haue, which doth not vse his giftes and goods to the glorie of God, and the relieuing of them that be in miserie. To this pertaineth that saying, *Prouerb.* 3. *He that despiseth the prayer of the poore shall suffer pouertie.* The fift is the begging of their children, or their most wicked life which is farre more grieuous then all neede and pouertie. I haue spoken of the punishments of them that are cruell toward the poore, and that not out of philosophie which may erre, but out of the verye oracles of God, which cannot deceiue or lye. He that shall contemne these, shall in short time finde a iust iudge. Now we will speake of affection, of what sort we require it to be in him which hath purposed to giue almes, and of the due and conuenient maner of almes. Christ will haue two vices to be excluded from almes *Matth.* 6. which are hypocrisie and vaine glorie. For these two doe as pernicious poysons, infect whatsoeuer they touch. Neyther is that any maruel. For where hypocrisie is, there is no fayth: where vaine glorie is, there is no loue of God, no feare of God. Let therefore pharisaicall Hypocrisie and foolish boasting be farre of from our almes. What affections then do you require in almes? loue of God, charitie of our neighbour, syncere gentlenesse and cherefulnesse. For with these affections as with a certaine heauenly salt, our almes ought to be sprinkled, whereby it ought to be a sacrifice acceptable to God. Furthermore, with almes fayth is to be ioyned, by which we doe not only assure our selues that our almes doth please God, but also that he hath a care ouer our whole lyfe, that he doth furnishe vs with necessary defence and liuing. And bicause he requireth that we should helpe others, and hath promised rewardes, we shall for

Matth. 25. 29.

Two things diligently to be taken heede of in giuing almes.

VVhat affections ought to be in him that bestoweth almes.

Gods sake bestowe benefites, and agayne by fayth looke for the help of God. In ỹ maner of our almes we shall consider the quantitie, accoyding to the counsel of *Tobias*, who sayth: *If thou hast much, giue plenteously, if thou hast little, doe thy diligence gladly to giue of that little*: Equalitie, that thou of bounden dutie doe bestowe thy almes on the needy, and he againe with a thankful minde receyue it and wishe well vnto thee: Readynes of mynde, accoyding to that saying of Paule. 2.*Cor*.8. *If there be a willing minde, it is accepted according to that a man hath, and not according to that he hath not*. Difference of strangers and them that be of the housholde of fayth, accoyding to the counsell of Paul *Gal*.6. *While we haue time, let vs do good vnto all men, but especially vnto them, which are of the housholde of fayth*, that is, them which by fayth are in the same familie of God that we be: Possession, accoyding to the saying of *Salomon*: *Let thy fountaines flow forth, but be thou maister of them*.

Quantitie in almes how to be considered.

Tob.4.9.

Equalitie in almes.

Readines and chearefulnes in giuing almes.

Vpon whome especially almes is to be bestowed.

Prouer.5.16.

Nowe it remayneth that we speake of the endes of godly almes, and of the fruite thereof. And although both the endes, and also the fruite of holy almes may easily be gathered of those things which go before, yet that I maye the more stirre vp the godly reader to this necessarie, holy, and dutifull office, I will adde somewhat of the endes and fruites of almes godly bestowed. The ends are foure: The first, the relieuing of our needy neighbour, and the refreshing of the members of Christ. The seconde, the prouoking of others to liberalitie toward the poore, accoyding to that saying: 2.*Cor*.9. *Your zeale hath prouoked many*. The thirde, the witnessing of our fayth and of the feare of God. For the duties of charitie are directed vnto this ende, that by them we doe witnes that we feare God, whose commaundement we obey. The fourth, the glorie of God. Diuers and manifolde fruites do followe liberalitie towardes the poore. Paule witnesseth that it wyll

The endes of godly almes are foure.

2.Cor.9.8.

come

come to passe that they which haue bene liberall and bountifull towarde the poore, shall abounde in euerye good worke. For so it pleaseth the Lorde to recompence obedience towarde him with newe graces. And this is it which ỳ Lord sayth *Matth.6. The Lord shal reward thee openly.* And Psal. *Blessed is he that iudgeth wisely of the poore: the Lorde shall deliuer him in the time of trouble. Salomon: He that hath mercie vpon the poore, lendeth vnto the Lorde.* Psal.41.1. Prouer.19.17. Paule sayth: *He that soweth liberally shall reape also liberally. Esay.58. If thou poure out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the darkenesse, and thy darkenesse shall be as the noone day. Ecclesiasticus.29. Lay vp thine almes in thy secret chambers, and it shall keepe thee from all affliction, it shall fight for thee against thine enimie, better than the shielde of a strong man, or speare of the mightie.* Here the wise man calleth the necessities of our neighbours secret chambers, in which benefites are to be layde vp and kept, wherevpon one of the holy fathers hath sayde elegantlye and well: the hande of the poore is a treasure house of Christ. Then the wyse man addeth the exceeding great fruite of the bounteousnesse layde vp in those secret chambers to be deliuerance from euils, and a most strong fortresse and defence agaynst our enimies. For a man can by nothing be more defended & protected against perils, than by bounteousnes & mercie. But I speak of ỳ almes which proceedeth of fayth, as it sufficiently appeareth by those things that I haue before spoken, least that any man think that I agree with the Papistes, which value their almes without Christ, and without fayth. These things concerning liberall and godly almes, I thought therfore to adde, that I might admonishe especially them that are of the richer sort, of their dutie, that they may vnderstande that they are bounde by the law of God to bestow part of their substance vpon the poore, and that freely for the commandements

dements sake of God, and for many other causes which I haue rehearsed. Furthermore that, if they shall refuse to obey the commaundement of God, they may know that they are giltie of disobedience towarde God. Of these thinges that is playnly concluded which I propounded, to wit, that none may without great sacrilege take gaine of this * first kind of men. In the second order or state of men I place artificers, and those which get their liuing with the labour of their handes. To these, according to the precept of Christ, we must lend, and looke for nothing agayne. For as the Apostle forbiddeth to giue vnto these freely when he sayth: *He that laboureth let him eate.* As charitie dooth not require that we shoulde giue of our goods freely to them that are strong and able to laboure: so if necessitie vrging them, they desire to borowe anye thing of thee, obey the rule of Christ and lend without looking for a recompence in the like or in any other kind of dutye. The reason of the rule is, because that they, which in the sweate of their browes and in the laboure of their handes doe gette their liuing, are wont to gaine little more then their liuing and their clothing. If such therfore should be grieued with Usurie, they should be plainely oppressed, not without the greate hurt of common weales and families, and so the foundation of the contractes and bargaines which we haue layd before, should be vtterlye ouerthrowne. But I cannot with silence passe ouer what I iudge most iustly to be found fault with in this kind of men. For beside that many of this sorte of men doe seeme to haue cast aside the feare of God, I iudge three most grieuous vices to be restrained in them, which are: more then barbarous drinking, excesse of apparrell altogither vnmeete for this kind of men, and fraude and false dealing in their workmanship and labour. Many artificers & workmen, whatsoeuer they gayne the whole weeke, this on the holy dayes they spend in drinking, hauing no regarde of their

* That is, such as eyther through pouertie, age, or for some other cause are not able to helpe themselues.

How we must behaue our selues in lending to artificers and labourers.

Three great faults in many artificers and labourers.

The first fault founde in artificers and workemen.

their silly wyues or of their poore children. Whereby it falleth out, that artificers and workemen doe more often want, and are more often constrayned to borow. If such were restrayned by lawes and by punishment, it should be better prouided not onely for them but also for the common weale. If any thing be remayning more then will suffice for their drinking, this they turne into excesse of apparell. For a man may see often times a peltmonger or a shoomaker or some other craftes man to be more finely appareled, then a Knight hath bene when I was a childe, when as yet the noble vertue of our auncetors was in any estimation. They are not contented with common cloth, which was very much set by among our elders, but they imitating noble men and princes, doe seeke for garments of silke. And they whose abilitie doth not permit that, doe gard the hemmes of their sleeues and skirts of their garments with cleane silke, that as by a certayne signe or token they may bewray the pride of their mind. Here I iudge the magistrate to offend most grieuously which doth not restrayne this lightnes with lawes and punishment. Here perhaps will rise vp against me some prating workman & will except after this sort: What? is it not lawfull for me to vse my owne thinges as it shall please me? am I not maister of mine owne thinges? A seemelines is to be kept in euery kind of life, wherfore it is in no wise lawfull for thee to abuse thy things contrary to that which beseemeth thee, which if thou shalt do, it is the duty of the magistrate, that he do correct thee & teach thee what kind of apparell doth become a shoomaker or a peltmonger. Thou thinkest that thou art made more trimme and commendable before men with thy ornamentes of silke: but wise men doe iudge farre otherwise of thee. For of the excesse of apparell they do gather an excessiue and a riotous minde. What shall I say of the fraude and false dealing of workemen? what of their newe colours, wherwith they

The seconde fault.

He speaketh not of our countrie England, but of his owne countrie Denmarke, whether the same may be sayde of our countrie, that I leaue to the iudgement of others.

An obiection.

The answer.

The thirde fault in many artificers and workemen.

doe paynt and set forth their workes? who doth not complayne of the deceit of artificers and workemen? Let me speake somewhat more freely what I thinke. In euerye kinde of trade they haue a gods name, their ouerseers after the maner of the auncient *Athenians*. But what I pray you, doe these ouerseers? there are perhaps some among thē, which, that they may receiue part of the gaine or may get of them those thinges that are necessarie for them at a lower price: will winke at many faultes of the workemen (which they ought to correct, if they woulde rightly execute the office of ouerseers) hauing litle regard of the helth of the body, that is of the common weale. It is the dutie therfore of wise gouernoures, that they bring into order both the artificers them selues and also their ouerseers or assistents. That which I haue sayde of shoomakers and peltmongers, I will haue to be vnderstand of all workemen and labourers whose occupation and practise is necessarye in the common weale.

In the third order or state of men may husbandmen be placed, who also doe get their liuing with the labours of their handes. If these did there dutie in the feare of God, and tilled the earth diligently, truly they should lesse stand in neede, especially they which haue but small fields. For the earth which they labour doth render with increase that which it receiueth, so as the labour of the husbandman be watered with the feare of the Lord. Among this kind of men most vniust Usurie is vsed, and such Usurie truly as the Turkes and other prophane heathen woulde without dout abhorre. Some man peraduēture borroweth a quarter of graine in the time of sowing, but with a couenant, that eyther he restore the same double at the yeares end to him of whom he borrowed it, or els that he sowe of his owne charges freely so much as he borrowed. I speake not of the vsurie of money, which is farre more vniust then the former. It behoueth the godly magistrate

Very vniust vsury practized among husbandmen.

to

to correct this vniuſtice, and it is the dutie of godly paſtours to prouoke the huſbandmen to doe pleaſures and good turnes one to another without all vſurie in the feare of the Lorde, and to paynt out that curſed vſurie in it colours, that they maye learne to eſchue it as a certayne plague or peſtilence. I woulde wiſhe alſo in this ſtate of men both exceſſe of apparell to be reſtrayned, and alſo vnprofitable expences at mariages, and at the birth of their children. For it is wont oftentimes to come to paſſe that they are deſtitute of things neceſſarie, which forgetting the maner of their ſtate, doe not keepe a meane.

In the fourth ſtate of men may be placed nice and delicate yong men, of whome *Horace* writeth in this maner: Nice and delicate yong men.

The yong man not yet ripe in yeares,
from keeper once ſet free:
Doth ſet delight in horſe and dogges,
and in greene fielde to be:
Soone led to vice, is ſharpe to them
that warne him as his frends:
For profite ſlowly doth prouide,
in waſte his mony ſpendes.
Is loftie eke and couetous,
and ſoone doth that forſake:
Which he once loued, and wherein
his pleaſure he did take.

To this order therefore I thought good to adde the welthier yong men, which are not yet maried, whether they be noble, or the ſonnes of citizens, who being nowe ſet free from their tutors & gouernours of their maners, are caried more freely according to the luſt of their minde. It often falleth out with theſe, ỹ by reaſon of their prodigall ſpending of things (for it is wont to come to paſſe for the moſt part, that they which are borne vnto welth, or come eaſily by it, are more waſtfull of their things) doe deſire to borowe money of others. But how we muſt deale with

these I will declare, when I shall first shewe what I finde wanting in them, & what I would haue to be reformed in thē. Although I feare ẏ the same wil happen to me, which in time past chaunced to the Hares that gaue lawes to the lions, neuertheles ẏ truth is to be preferred before al peril. First not a few which are of good towardnes are marred with euil bringing vp, & get those vices from their tender yeares, which all their age after doe for the most part accompanie them. For whē parents do eyther too much cocker their children, or by their owne example allure them to naughtinesse, or neglect due instruction, what other thing, I pray you, can come to passe, than which we see in trees, which from the beginning being neglected, become crooked and vnfruitfull. Contrariwise, they that are pruned, erected and watered with the hande and cunning of the husbande man, are made streight, fertile, and frutefull. But howe much it skilleth to accustome from tender yeares, *Lycurgus* taught his *Lacedemonians* by this example: he tooke in hand to bring vp two whelps which came of the same syre and damme, of which one he suffered to be pampered and well fedde, the other he applyed to hunting. These thus brought vp, he brought vnto the commō theater or stage of the *Lacedemonians*, and placed them in the middest thereof, and togither in the sight of the whelps he set a pot of flesh and a liue Hare. This being done, he let them both lose, the *Lacedemonians* beholding him, of which the one with great vehemencie runneth after the Hare, the other thrusteth his heade into the flesh pot. But when the *Lacedimonians* marueyled, what this sight did meane, *Lycurgus* aunswereth: both these whelpes came of the same syre and damme, but you see the one giuen to the belly, the other to be delighted with hunting. This diuers disposition is long of the bringing vp. Know ye therfore, O ye *Lacedemonians*, that the maner of lyfe, education, and custome, are of great importance to vertue. The

ancient

Ill bringing vp is a cause of marring many, which are of a good towardnes and wit.

An apt similitude.

How much bringing vp preuaileth either vnto vertue or vice it is declared by an excellent example.

auncient *Crates* also ascending the highest part of the citie did wisely cry out: whither are ye caried O ye citizens? is it meete that you should be wholy occupied in getting riches, and to be nothing carefull for your children, for whose sake riches are gotte? Beleue me, saith he, there can none more precious and better heritage be left vnto your children, thē if they be well brought vpp from their tender age, and be righly instructed vnto vertue from their infancye. This patrimony remaineth with them continually nothing at al subiect to the stormes and troubles of fortune. But I see two especiall causes why certayne parents doe more negligently prouide that their children be instructed, to much cockering and nigardship.

Good education a most profitable patrimonie.

Two thinges which much hinder good education.

In cockering mothers doe more often offende, and especially those which haue not very many children. These do like as if some husbandman shoulde refuse to till his fielde bicause he hath but one only. Who could suffer this mans folly and peruersenesse of iudgement? is it not much more to be tilled bicause it is onely one? It is so truly, that the profite and increase of one may recompence the want of many: After the same sort I iudge it to be the dutie of mothers, so much more diligently to bring vp their children, by howe much they are fewer. But I see what doth let mothers, they loue their children more dearely than that they can suffer them to be an houre out of their sight, but it is cruell loue so to loue their children, that they shoulde be as it were giuen ouer of their mothers vnto all naughtinesse, of which peruerse and cruell loue, not a fewe shall suffer the iust punishment, which with great griefe of mynde and with teares shall be compelled to see the vnbridled wantonnesse and vngraciousnesse of their children, vnto which they doe nowe all to late go about to prouide a remedy.

A very apt similitude.

The fewer the children the more diligently to be cared for that they be well brought vp.

Cruell loue in many mothers that thinke them selues to loue their children most dearely.

On the other side niggardship is oftentimes greater, than that parents will bestowe the coste. Whatsoeuer is

The second cause which hindreth

good education.

ſpent vpon horſe breakers, or horſe keepers, fooles, minſtrels, dogs, &c. that they thinke wel beſtowed, but if they ſee any thing to be ſpent about inſtructing their children, they thinke all that yll beſtowed, and are much more carefull that an horſe be wel framed to vaunting and leaping, than that their childe be well inſtructed to vertue. *Plutarch* declareth a very goodly hyſtorie making hereunto: *Ariſtippus*, ſayth he, being demaunded of a certayne fooliſhe father howe great a rewarde he woulde aſke for inſtructing his ſonne, aunſwered, a thouſande grotes. This aunſwere being hearde, the father with indignation cryeth out: O good God, ſayth he, I can buye a bondman or ſlaue for a thouſande grotes, to whom *Ariſtippus*: buy, ſayth he, a bondman, and ſo thou ſhalt haue two bondmen, both the ſeruant whom thou haſt bought, and the chylde whom thou haſt begot: ſignifying that the mindes of children, honeſt diſcipline being neglected, doe become ſeruile, and open vnto all naughtineſſe. For the Poet truly ſayth:

The diſcommoditie of euill bringing vp is properly shewed.

The vntild and neglected field,
the fruiteles fearne for fruite doth yelde.

For ſo it is altogither, if thou leaue a field vntilled, thou ſhalt find it to haue plentifully brought forth fearne and thiſtles: after the ſame ſort, if thou ſhalt leaue the wites of children vnlooked vnto and vnexerciſed, thou ſhalt reape moſt aboundant fruite of wantonnes and vngraciouſnes. We haue what be the beginninges of vnbridled and wanton youth, wherevnto afterward come the verye euill examples of them which are taught after the ſame maner. What other thing I praye you, can be looked for here, then that which is reported of a certaine kinde of chalkie clay, which as *Plinie* ſaith, hath ſo great affinitie with the fire, that the flame doth paſſe vnto it from what place ſoeuer it be ſeene: for whatſoeuer vice is in others whoſe acquaintance they vſe, this commeth vpon them as a certayne

tayne flame, and if there be any vertue left, it consumeth it, so greate a nourishing of all naughtines and vnbrideled sensualitie is the acquaintance and conuersation of euill men. In this felowship, vertue being banished they begin to striue who shall passe other in pleasure. Here it is a goodly thing to contend in drinking and to ouercome. It is thought to be greater glorie not to be ouercome in quaffing, then valiantly to driue backe the enemie. They that ouercome in this striuing are no lesse praised them *Achilles* was in time past, because he ouercam *Hector* in a singular combat. Briefly, according to the saying of Esay, they shew them selues men in dronkennesse, and so they carie away the spoyles of *Sarmacis* without bloude and sweat. There is also an other kind of striuing wherin one contendeth to ouercome an other in vanitie, in strãgenes, in price and excesse of apparell. Here when none wilbe the last, O good God, what vnprofitable expenses are made? as this striuing is exceeding gainefull to marchantes: so is it a most ready way to empty the purses of vnwise men. I say nothing of other striuings not worthy to be remembred, vnto which there are no small charges required. What at the last will here come to passe? their purses being emptied, they runne vnto their friends, they desire to borowe mony, that nothing may be wanting to the souldiers of Epicure. Here if any denie that which is asked, he getteth vnto himselfe an enimie, if he lende, he addeth oyle to fire. What, I pray you, must a godly man doe here? ought he to giue mony freely vnto these, or ought he to lende it them? No wise man will giue it freely, bicause almes is due not to riot, not to drinking, not to dyce, &c. but to necessitie. Parents and kinsemen which will seeme here to be more liberall, and do minister mony which is the instrument of naughtines, to them ỳ aske it, doe as it were reach a sword vnto a mad man. Ought they to lende these any thing? No truly. For thou art bounde

Contending who shall passe one an other in quaffing and drunkennes.

Contending in vanitie and excesse of apparell.

How we must behaue our selues in lending to them which are prodigall and riotous.

To lend a prodigall man money is to reach a sword in to a madde mans hand.

by no lawe neyther of God, nor of nature nor of man to lend money to them, which abuse it to their owne destruction, yea thou doost not a little offend if thou doe it. For he that hath giuen an occasion of losse, seemeth to haue giuen the losse, wherefore he is made giltie of an other mans fault, as though his owne proper burthen were not enough for him. For when these nice and delicate yong men doe find where they may readily borow money vpon Vsurie, they spend more prodigally, till their substance being quite wasted they be brought vnto pouertie not without shame and reproch to the familie whereof they come. Wherefore sithence it is profitable also to the common weale that honest and especially noble and auncient families be mayntained, he doth not a little offend against the common weale, who by lending doth giue occasion of better decay of honest families. Wherefore let a wise and godly man be nothing moued with the offence of these light men, neither let him communicate with other mens faultes, neither let him giue occasion of greater spending, but let him feare God rather and helpe them by lending vnto them, whome the Lorde commaundeth to be holpen.

VVe must not lend mony to prodigal persons.

Vnto the first order or sort of men they may be referred, which are come to their full and perfect age, whose studye of life the Poet describeth in these verses.

The manly minde and age now ripe,
olde studies doth forsake:
And frendship, welth and honour eke,
to get it meanes doth make.

VVhat men of full and perfect age are most commonly enclined vnto.

These leauing the fond toyes of youth, as the Poet witnesseth, are occupyed with newe studyes: they seeke riches, they desire frendship, they are tickled with honour. Who if they would enter into a iust trade of life, and call their libertie to an account, they should haue sufficient to mayntaine their state. But they being not contented with

their

their meane state doe seeke after higher matters, and hauing no regard of the meanes of their calling they streyne them selues to doe greater thinges then their abilitie doth beare. Such therfore whē as they are destitute of fethers, neuertheles they enterprise to striue with the egle in flying: they had neede some otherwhere to borow fethers, which they them selues haue not at home. What I praye you, is more fond or foolish then these? what is more vnaduised or rashe? they see other much richer then themselues to weare costly garments. What doe our countrye men heare? ẏ they may not seme lesse noble thē they, they desire to borow mony vpon Vsurie, that they may haue wherby they may maintaine and increase their braunerie. They maruel at the sumptuous houses of others, in which thing when they will not giue place to them that are of the richer sorte, they must by all meanes seeke to get money wherby they may build the like houses. Should they not doe much better if measuring themselues by their owne foote, they did prepare a nest fit and agreable for themselues and for their chickens? Were it not a ridiculous thing if the Larke seing the nest of the Swanne, should make an account that the like were to be prepared for her selfe. There is reported a very prette saying of Frances King of the Frenchmen concerning the house of a certayne noble man builded and set forth sumptuouslye and after a princely sort. For when as the King was brought into the house, and the noble man did looke for the Kinges voyce concerning the sumptuousnes of the building: at the last the King being asked his iudgement of the house, aunswered, that al things were faire and sumptuous, but that it was to greate a nest for so little a byrde. The King did very well truly and sufficient wittily in fewe wordes reprehend the folly of the man, and also by his aunswere admonished, that it behoueth euery man to abide within the limites of his state and calling, be-

VVe must not presume aboue our abilitie.

A worthy saiing of Frances King of the frenchmen, wherein is shewed that we must not goe beyond the limites of our state

yond or beside which nothing can well consist.

He describeth at large the presumptuous prodigalitie of diuers of his owne countrymen the Danes, but all other whosoeuer that be in the same fault, may be therby also admonished.

They doe furthermore behold others to weare great chaynes of gold as tokens of their nobilitie and authority to whom if they be not made like euen in this thing, they thinke that there honour is ill prouided for. What must they needes doe heare? their abilitie is more slender then that it doth suffize to bye so costly and greate chaynes: wherfore they must seke to borow gold some other where, for which eyther their fermes are to be morgaged, or money is to be borowed vpon vsurie. For no man giueth vnto them freely, no man ought to lend them for naught. For free lending, as Christ witnesseth is due only to them that neede. *Ecclesiasticus.29. Lend vnto thy neighbour in the time of his neede.* Here the wise man doth playnly restraine the dutie of lending vnto the time of neede. Herevpon it falleth out that sometimes their rents are scarce sufficient to pay the vsurie. The husband first wearing a chayne doth in vayne desire the friendly countenance of his wife, before shee also be adorned with chaynes and other innumerable ornaments. Then the daughters seking to haue the like trimming and decking that their mother hath, doe not ceasse to prouoke their father by intreatie, till they also weare chaynes.

They see moreouer in the families of great personages noble and honourable furniture, in which thing they doe not suffer themselues to be the last. Here gilded cuppes, costly wynes, precious hanginges of houses and sumptuous ornaments must be gotten. These thinges being gotten, great feasts are made that this excellencie and brauerie may be knowne vnto others. There are also in this sort of men who being not content with their fermes and fields whereupon they might liue honestly enough according to their state, doe thinke of the bying of other mens fields and fearmes, that they may leaue their children a greater patrimonie, but when these also doe want abilitie

they

they must seeke mony some where or other, that they may haue wherewith to suffice their auarice. What shall he doe here which hath mony, wherewith he is able to satisfie their desire? Perhaps it will be an vnciuile thing to deny, and to giue frely or to lend, neither the law of God, nor the rule of charitie doth compell thee. What therfore wilt thou say, shall I do? He knoweth ꝑ I haue mony, which if he shal not receiue, he wil cry out that he is forsaken of his friend, and so by denying that which is asked, for a friend I get to my self an enemy. Is it lawful therfore for me, for ꝑ benefit of lending to couenant for vsury, especially seing ꝑ I do not owe to him that asketh neyther by Gods law nor by the law of nature, that which he asketh? I owe almes to the poore by the law of God and of nature. To him that needeth, but is strong and able to thriue with that he boroweth, I ought to lende by Gods lawe and by the lawe of nature. Here if I doe not render that which I owe, I do offende, and if I aske a rewarde for my bounden dutie, I breake the rule of Christ, and peruert the lawe of nature. But here I am not bounde neyther by Gods lawe nor by the lawe of nature. Wherefore if here I shewe any benefite which is not due, what forbiddeth that I may not bargayne to haue a rewarde for my benefit? and according to the receyued custome, to receyue fiue of the hundred euery yeare? I say that Vsurie is not here properly committed, bicause that this benefite was free, whereunto thou wast not bounde neyther by the lawe of God nor of nature. For Vsurie condemned by the worde of God is properly committed, when for the lending which thou owest freely by the lawe of God and of nature, thou requirest some thing more then the principall for the bounden dutie of lending. Hereunto pertayneth the rule of *Gerson*: Euery contract or bargayne, which by it owne kynde, or by the circumstances ought to be free, if a couenant of receyuing more than the principall, commeth betweene, it is named Vsurie,

All taking of more than the principall is not condemned, neyther properly to be called vsurie.

VVhen it is vsurie to take more than the principall, and when it is not vsurie.

rie, and properly such only is named Usurie. Of this rule of *Gerson* it followeth, that it is not a bargaine of Usurie, which by the circumstances ought not to be free. Wherefore if I take any thing according to the appointment and limitation of the lawes, for the benefite of lending which is not due, that there may be equalitie, I doe not commit Usurie. I owe almes to the poore, I ought to lende to the needie. Wherefore? Bicause the ordinance of God and the lawe of nature doth require this. But to him that needeth not I ought of dutie by no lawe to lende. If therefore I deale or bargayne with him, a couenant being made betwene vs concerning receyuing somewhat more than the principall, Usurie is not properly committed, especially if the equalitie be kept which the Magistrate hath appointed. Wherefore in this kynde of dealing I allow the sentence of *D. Aepinus*, who writing vpon the 15. Psalme, rehearseth three sortes of men, to wit, of beggers, of them that doe in very deede stande in neede (who notwithstanding are able to thriue with the mony that they borowe) and of them which are welthie, and haue whereupon they might liue honestly with their familie so that they were content with their meane. Of these three kindes of men *Aepinus* doth learnedly dispute, and at length concludeth, that in the thirde kynde Usurie is not committed, so that otherwise there be no departing frō equalitie. Now it is naturall equitie that for a benefite, which by right we doe not owe, a benefite be rendred, that there may be equalitie. Concerning this equalitie, the determination of the Magistrate is to be hearde. The King of most commendable memorie *Christierne* the third, did prouide by a law, that no man shoulde receyue aboue fiue euery yeare of the hundred. These limites and bondes he that doth passe, departeth from equalitie. But I woulde haue the godly alwayes to haue certayne sure aduertisements in their sight, which a little after I will annexe.

It is naturall equitie to render one good turne for another.

In the first order of men I place marchauntes, to wit them, which haue not so great substance whereby they are able to maintayne themselues honestlye, but doe liue by trade of marchandise, and doe get gayne by the chaunging, carying out and bringing in of things, whereby often times they doe not a little gayne. It falleth out often with these, that they seeke to borowe mony, without which they cannot exercise their meane trade of marchandice. Here it is demaunded whether it be lawfull for the creditour to couenant for vsurie. I aunswere plainly that it is not lawfull. For both by the lawe of God and of nature thou dooste owe to thy brother being in neede the dutie of lending. For when he doth in deede stande in neede, and thou art able without thy certayne hinderance to helpe him, thou doest offende if thou doe not helpe him, and thou doest also offende, if thou take any thing more than the principall for the bounden dutie of lending. But here are foure obseruations to be marked. The first concerneth marchants that are not content with their meane. The seconde pertayneth vnto societie. The thirde to the inheritance of wardes. The fourth is referred to the interest. Nowe as concerning the first obseruation, we must vnderstande, that no man ought by the lawe of God and of nature to lende vnto a verye riche marchant, whose great welth and substance is well knowne. For that which is lent is due to necessitie, and ought not to serue vnsatiable couetousnesse. Wherfore we may deale with this kynde of men, according to the rule which we gaue when we intreated of the fift sort of men. The seconde obseruation, which we sayd to pertayne vnto societie, is after this sort: a marchant boroweth money of thee, and thou dooste agree with him for parte of the gaine vpon this condition, if he shall get any gaine by thy money. Here it is demaunded, whether it be lawfull for thee to couenant for parte of the gayne. I aunswere, it is lawfull so that thou wilt take

How we may lawfully couenant for part of the gayne of that which wee lende.

part of the perill vpon thy selfe. For when this is done it doth not become vsurie. Thou maiest therefore for a yeare require fiue of the hundred as part of the gaine, so that thou againe wilt suffer fiue of the hundred to be abated of the principall, if he suffer damage. For he that couenaunteth onely with condition of the gayne and wilbe free from the losse, doth in very deede commit Usurie. Wherfore he is found giltie by the lawe of God and of nature.

Howe Gardians may lende the mony of the wardes committed vnto them.

But as concerning wardes, the Gardians of the wardes, that the inheritance wherewith they are put in trust be not by little and little wasted, may lend the money of the wardes to them that desire it especially to them that are of the richer sort, and for the benefit of lending and the vse of the money require that which is reasonable, that is, according to the limitation of the magistrate, fiue of the hundred euery yeare. This kind of dealing is not to be counted vsurie. For neyther Gardians are bound to lende of that which is another mans, neither they which borow, when as neyther diuine nor naturall bond or dette went before, can iustly refuse to be thankfull for a benefite receiued. The obseruation which pertayneth to the interest, doth also hinder the maner of vsurie. For if by deferring the payment of that which is borowed the creditour be endamaged, equitie doth require that the dettour make a recompence for the damage. And this they cal the interest which they say doth arise, eyther because of the losse that commeth or because of the gaine that ceaseth. For if the dettour shall not paye that which he borrowed, at the time appoynted for the payment, naturall equitie requireth, that the dettour make recompence for the losse that came to the creditour thereby. The like is to be sayde of the gayne ceasing. But here let the lender beware that he vse not deceytfull ballances. Wherefore charitie is to be added, which is the most iust rule of all contractes and bargaynes. This if it be syncere, will easilye finde equalitie.

Interest wherof it is sayd to come.

Charitie most necessarie in all kyndes of bargaynes.

If other sortes of men be offered beside those that are rehearsed, it shall not be harde by the former rules to iudge, what is to be determined concerning them. For there shal easily be founde some likenesse in them with the former kyndes, which may dissolue the question.

Of the fourth.

IT followeth that we speake of the fourth member of our partition, which shall contayne certayne admonitions, which may be vnto the godly as certayne consultations not only in this trade concerning vsurie, whereof we haue spoken now sufficiently: but also in euery kinde of contract or bargayne shall kepe vs in our dutie, so that we will giue godly eares vnto them.

The first rule wherby we ought to examine our doings.

The first, *Paule.* 1. *Tim.* 1. sayth: *The ende of the commaundement is loue out of a pure heart, and of a good conscience, and of fayth vnfayned.* We sayde before that vsurie is therfore forbidden by the worde of God, that charitie may not be hurt among men. Nowe this rule of Paul willeth, that charitie proceede from a pure fountayne of the heart. Thou must take heede therefore, least that while thou doest outwardly pretende charitie towarde thy neighbour, thy heart be vncleane, with the filthines wherof the dutie is defiled, which thou seemest to perfourme to thy neyghbour. Charitie moreouer requireth a good conscience, to wit, that thou mayst truly witnes before God, that in all thy actions thou seekest the glorie of God, and the profite of thy neighbour without falshoode or dissimulation. For whereas falshoode and dissimulation is, there charitie is banished, the conscience is spoyled, and fayth perisheth. Whereupon it followeth, that nothing is well done. Let this rule therefore of Paule be alwayes in our sight, whereby we may trie all our doings, as examined with a touchstone.

VVhat things are required in loue that it may be true and sincere.

The seconde, *Abstayne*, sayth the Apostle, 1. *Thess.* 5. The seconde

rule of our actions.

from all appearance of euill. This rule is exceeding necessarye. For it admonisheth that we doe flie not onely those thinges that are euill in very deede, but also that we abstaine altogither from the appearance of euil, that is, that we auoyde whatsoeuer pretendeth any outward shewe of euill. Let this rule admonish the godly, that they doe abstaine not onely from those bargaines which are in deede euill and vnlawfull: but also from those which haue anye appearance of euill.

The third admonition concerning our doings.

The third, *Paule. Hebr.* 13. sayth: *Let your conuersation be without couetousnes.* This precept doth not belong only to the mind, to wit, that the minde be not prophaned with the most filthy idol of couetousnes: but also to outward maners. For he will haue vs so to liue, that no man may lay vpon vs the fault of couetousnes. For when the conuersation beareth witnes of the couetousnesse of the heart, godlynes and fayth without all dout are banished. Wherefore it is not without good aduisement which

Our mynde must in no wise be prophaned with the filthy idol of auarice.

Dauid prayeth when he sayth: *Encline my heart vnto thy testimonies, and not vnto couetousnes.* Here Dauid setteth obedience toward God and couetousnes one agaynst the other, signifying that their condition is such, that where the one is the other cannot be. If therefore the heart bee infected with the vice of couetousnes, sincere religion toward God can in no wise be there. If a couetous mã doth sometime pretend some obedience toward God, it is mere hypocrisie. But contrariwise, if the hearte be feruent in the loue of God and in his religion, couetousnes hath no place there. For what agreement hath the idoll of auarice with the temple of God? Furthermore because the most holy King Dauid desireth of the Lord that his heart may be inclined to the testimonyes of God, and not vnto couetousnes, he doth manifestly shew, that the heart of it owne accord is caried to couetousnes, and cannot deliuer it selfe from couetousnes except God putteth to his hand.

Psal. 119. 36.

The feare of God and couetousnes can not agree together.

Our heart of it self is prone vnto couetousnes.

The

The precept therefore of Paule: *Let your conuersation be without couetousnes*. I would haue the godly to haue alwaye before their eyes, and this prayer of Dauid: *Incline my heart to thy testimonies and not to couetousnes*. I woulde haue earnestly to be made, which if it were done, there would be lesse striuing amõg the godly about vsury.

The fourth, Paule will haue Christians so to liue, that our commoditie be not euill spoken of among the heathen. Now it is certaine, ỳ the trade of vsury is infamous amõg the Turks, and all prophane nations. What therefore will they say of Christians, if they shall heare that we doe contend with the most prophane nations, and exceede them in vniust bargaines? These thinges truelye ought worthely to admonish all godly men, that they would rather liue after a meaner sort, then that they woulde giue occasion that the name of God and the Gospell of Christ should be euill spoken of among prophane men. We ought with all examples of godlines & honesty to allure and prouoke them, that they woulde togither with vs worship Christ and be saued, but, O good God, what is done? vnder a Christian name in manye lurketh a Turkish heart. The fourth admonition concerning our actions specially in bargaining.

The fift, Paule commaundeth vs to auoyde offence, least that the weake being offended at our doings doe stumble. And he will not haue this only that we abstaine from thinges that are euill by them selues, but also from thinges lawfull. It was lawfull for Paule by christian libertie to eate flesh, but what sayth he? *before I will offend my brother, I will not eate flesh while the worlde standeth*. So farre doth the dutie of those which are godly in deede extend, not onely to beware that they doe not defile themselues with any spot of sinne, but also that they be not by any meanes a cause to other of falling, whereby they may haue occasion not to iudge so well of vs. The fift admonition. 1. Cor. 8. 13.

The sixt, let the dignitie of a Christian name come into our mind. Which name ought truly not without most The sixt admonition which ought.

to moue vs to deale truly & to doe well.

iuſt cauſe to be holy among Chriſtians. It is a ſhamefull and an vnſeemely thing for a man that is borne of a noble and famous houſe to follow trades that are ſeruile and contemptible, leaſt that he doth any whit diſtaine the nobilitie of the houſe whereof he commeth: much more vnſeemely is it that the children of God doe defile themſelues with any blemiſh which afterwarde may ſpread ouer the whole familie of God.

The ſeuenth admonition which ought to feare vs from doing vniuſtly.

The ſeuenth, puniſhment in the heires is to be feared. For if any man by vniuſt gaine heapeth vp much goods for his heires, he ſhall not eſcape puniſhment. For God doth eyther in the ſight of them take out of the worlde them who they hoped ſhould haue bene their heires, that they may ſee their owne vanitie and amend, or els he puniſheth the heires by forſaking them, ſuffering them to runne headlong into ſundrie vices, that thoſe thinges which were vniuſtly gotten may moſt diſhoneſtly be diſperſed and periſh, vnto the certayne deſtruction of the heires.

The eyght admonition which ought to withdrawe vs frō wrongfull getting of riches.

The eyght, let this cogitation come into the mind: that oftentimes the children of poore and honeſt parents haue come vnto verie great dignities, & that not by the meanes of riches, which they had not, but by the benefite of excellent ſciences of honeſtie, of wiſedome, of prudence. I could name euen domeſticall examples, but becauſe they are knowne, I let them paſſe. But contrariwiſe that many, to whom great riches were left of their forefathers, haue bin eyther brought vnto extreeme pouertie through their owne fault, or els haue bine as painted tables profitable to nothing in the common weale, altogither like to the wooers of *Penelope* and the ſwine of *Epicure*, borne to conſume the fruite of the earth. Let this cogitation admoniſh the godly, that they doe rather leaue vnto their children vertue and a good name, then without vertue many riches, which children are ſeldome wont to vſe but to

their

their owne destruction. This saying of *Cicero* is worthie of remembrance: the best inheritance which is giuen of fathers to their children, and more excellent then euerye patrimonie, is the glorie of vertue and noble actes. And agayne: a father can leaue no monument more notable or famous, than a sonne which is the image of his maners, of his vertue, constancie, godlynes and witte. I hope that I haue profitably added these admonitions to the disputation of vsurie, nowe I desire the godly reader that he will weigh them godly, and take them into his counsell in all his busines.

The glory of vertue an excellent patrimonie.

Of the fift.

IT remayneth, which in the last place we propounded, to speake of the office of the ministers of the worde, whose dutie is in the steade of God, as Preachers sent of him, to lift vp their voyce as a trumpet, and to accuse the sinnes of men hauing no regard of persons: yet not without spirituall wisedome, which taketh heede that nothing be done vnseemely or amisse. First therefore let the Ministers of the worde earnestly and sharply condemne euery vniust bargayne, yea and that vsurie which is condemned by the worde of God, and let them shewe that no vniust bargayne can stande with true godlynes. Then lette them diligently see, that they iudge not too rashlye or too sharply of bargaynes which the magistrate approueth. Let them put a difference betwene those bargaines which God in his manifest worde hath prohibited, and those which the lawes doe wisely ordeyne for the maintaining of humane societie, and let them not vnder a pretence of vsurie condemne those bargaynes in which in deede there is no vsurie. Moreouer let them reforme as much as they can, manifest errours in bargaynes, by Ecclesiasticall discipline, and that not of any priuate affection, but with sage and wyse counsell, least that correction out of due season

Aduertisements to the ministers of Gods word, what they ought to do concerning vsurie and bargaines.

It is the ministers dutie as much as they are able rightly to reforme manifest errours in contracts and bargains.

season doth hurt more than profite. Furthermore, although the Preachers of God can not correct all faultes in bargaynes, yet let them not trouble the Church, but commende the thing vnto God, and pray that he will put to his hande. For where there is any perill of schisme, the sentence of excommunication being already pronounced against many, I iudge that they ought altogither to abstayne from excommunication. The tares truly are to be rooted out (as *Augustine* sayth) so that the wheate be not pulled vp togither with them. Wherefore in amending maners let them followe this moderation: let them correct the horrible sinnes of many, not with might, but with counsell, let them reforme them not with threatening but with admonishing. But contrariwise, let them chastyce the sinnes of a fewe with seueritie, least that they take force and inuade the multitude. Which when it is done, they are more hardly corrected. Finally, let them most diligently admonishe the rich men that they suffer not themselues to be deceyued by their riches, and that they take heede least that they being beguyled by the deceytfull reasons of the foolishe flesh, doe lose the fayth, and fall into the snares of Satan. Let them admonishe also that the Lorde did not say in vayne: that it is an harde thing for a rich man to enter into the kingdome of heauen. Let them nowe and then commend the true vse of riches vnto them: Let them shewe that Christ woulde therefore haue in his Church certayne needie and naked members of his bodie, that he might trie the rich men whether they did by a true fayth loue him in his members or no. These aduertisements we haue giuen to the Ministers of the Gospell which are of the simpler sorte, the other, especially they that are more exercised in the ministerie, doe easily vnderstande by themselues howe the worde of God is to be decided and applied.

The Church must be troubled as little as may be.

A moderation to be obserued of godly ministers in reforming maners.

How the ministers of God ought to admonish concerning the right vse of riches.

Of Lending.

LEnding doth followe, which doth not alienate a thing into the proper possession of the receyuer, as it is done in the former bargaynes, but doth only alienate the vse of the thing, and that for a time, that the very same thing in due time may be restored agayne. This contract hath the name of the vse of it, bicause the things that we borowe, doe bring vnto vs some commoditie and profite. Let this kynde of contract be without deceyt both in the lender and also in the borower, and let it be subiect to the lawe of charitie.

Lending what it is.

Of hyring and letting out.

LEt the bargaynes of hyring and letting out be subiect to the custome and condition of the time and place, yet so, that there be no departing from the lawe of charitie. He therefore which letteth out the vse of his thing or his labour, according to the custome of the Realme, and other circumstances, maye require a price or rewarde of him that hireth it. He which will not paye it, is vniust. Hereunto me thinketh pertayneth the bargayne which the Lawyers call *emphuteusis*, that is, planting or grafting, therefore so called, bicause they that in times past did hire barren fields, did make them better by planting and grafting, that is, by good ordering and tilage, and did pay to the owners a certayne yerely rent for the vse of the fields, the right neuertheles of the possession remayning in the letter of them out. This particular was afterwarde translated to a generall, that is, to the letting out of all fieldes and houses. This contract therefore concerning tilling and planting, consisteth in the dealing with the grounde and lande only, wherin fruite commeth to him that hyreth, by tilling and due ordering: but the letter of it out doth remayne the true owner of the lande, and therefore accor-

VVhat is to be obserued in hyring and letting out.

ding to the lawes and customes of countries, he doth iustly receyue part of the fruite by the bargayne.

Of the contract of societie.

The contract of societie wherein it consisteth.

IN that which they call the contract of societie, that is, whereas one bestoweth money only, and another onely labour, or one bestoweth money and labour, another only money or labour, or both bestow money and labour, but not equally: we must follow the foundation without deceite: doe not that to an other which thou wilt not haue done to thy selfe. He which contrarie to this foundation shall deceiue his felow is vniust, and hath broken the lawes of brotherly societie. These things I thought good to adde concerning contracts and bargaines that I might herein haue consideration of the consciences of the godly. A full and perfect doctrine of bargaines may be taken out of the writinges of the lawyers, who of purpose as cunning and skilfull in these matters, doe write of them most copiously, neither is there any cause, that any man should thinke that the ordinances or decrees of wise gouernoures concerning bargaines or other offices profitable in the life of man, are against the Gospell. For, as before we haue witnessed, the Gospell doth not abolish ciuill ordinances. For the Lorde sayth: *My kingdome is not of this worlde.* The Gospell therfore leaueth to euery nation the lawes therof, which varying not from the tenne commaundements do tend to the mayntayning of commō weales and families. Wherfore the godly may most safely follow this rule: All bargaynes approued of the lawfull magistrate, which hath the chiefe gouernment, are lawfull vnto Christians, so as they doe not playnely disagree with the lawe of nature and the ten commaundements. And therefore the godly may vse them freely with a good conscience without offending God, no otherwise then these elements, which are common both to the godly and vngodly.

Ioh. 18. 36.

A rule which the godly may safely follow in all kindes of bargains.

A

A Question concerning the goods of the Church.

Whether it be lawfull for heires to require againe the goods, which their forefathers haue bestowed vpon the Church for the celebrating of Masses: the Masses nowe ceasing, ye being quite abolished.

The Aunswere.

A Difference must be put betweene the next ende of the giuing and the last ende. The next ende of the giuing was the celebrating of the Masse, which, seeing it is vngodlye, they doe well, which abolishe the custome thereof. The last ende was the mayntaining of the worshippe and seruice of God. To this ende, bicause it is good and holye, ought all the goodes to be referred, which in time past were giuen to the celebrating of Masses.

Two endes to be considered in the giuing of goods to the celebrating of masses. &c.

An obiection.

They obiect, that in many of their deedes of gift this clause is expressed: If such custome of celebrating Masse or of singing shall cease, let the heires haue power to receyue againe those goods which their forefathers haue giuen to the celebrating of Masses. &c.

The Aunswere.

They that bestowed those goods vpon the Church, did erre in the particular, and not in the general. The particular is the celebration of the Masse. The generall is the worship and seruice of God. The heyres therefore being better instructed, ought to correct the faultes of their forefathers, and conuert that to the true worship of God, which was appoynted for the prophaning of the supper of the Lorde. Yea I thinke that this is rather the office of the godly magistrate, that these goodes be not suffered to serue the auarice of priuate men. *Flora* an harlot of Rome bestowed the substance that she had, which was verye great, to the maintayning of a yearely pageant or play at

Flora an harlot of Rome how she bequethed her goods and to what end they were afterward employed.

Rome. When the most graue censor *Cato* thought good that this play should be abolished for the dishonestie thereof, and for the filthie gestures and behauiour of harlots, the heires of *Flora*, the playes of *Flora* being abolished, do require againe the goods that *Flora* had giuen. But the Senate of Rome did most wisely iudge, that these goods ought not to returne to the heires, but that the purpose of *Flora* which gaue them was to be considered, whose last will was, that the goods which she had giuen should serue the common weale of Rome. For *Flora* although shee erred in the particular, yet did she not erre in the generall. Wherefore that the generall might be kept, the Senate of Rome did most rightly iudge that those goods which *Flora* had giuen should not be restored to the heires which required them, bicause the playes of *Flora* were abolished. After the same maner those goods that are giuen to the maintayning of masses, ought not to be restored to the heires, the masses ceassing, but are to be conuerted to the generall end, that they may serue the Church of God, that is, that they may be giuen to them that teach, to them that learne, to them that haue deserued, to them that are keepers and defenders of the Church. They ought not to serue the pleasures of men, but the necessities of ỹ Church. So also dooth *Bartolus* a most excellent lawyer iudge, which toucheth this very case concerning masses, in his commentaries vpon the law. Of that which is giuen to the citie. The wordes of *Bartolus* are these: If he that maketh his last will and testament hath left an hundred pounds for singing masses, which masses cannot be song because of the commaundement to the contrarye, that which was left ought to be conuerted to an other vse. The same *Bartolus* doth a little before set downe the generall sentence: If, sayth he, he that maketh his last will, addeth a maner or condition which is vnpossible (to wit by reason of the prohibition) for some lawfull and honest ende,

Howe such goods ought to be bestowed which in times past haue bine giuen to the maintaining of superstition

The iudgement of Bartolus a singular lawyer.

then

then if it can not be fulfilled after that sort, which he hath sayd, it is conuerted to some other lawfull vse.

The grieuousnes of the sinne of them which couetously and greedily get into their handes the goods of the Church.

They which wrogfully enioy the goods of the church are giltie of both tables.

THey which couetously and greedily get into their handes the goods of the Church, doe violate both tables. For they are both vngodly against God, and also cruell toward the Church and the members thereof. Inasmuch as they doe both with sacrilege vsurpe vnto themselues those things that are giuen to the worship of God, & also doe spoyle the needie members of the Church of their liuing. *Cicero* affirmeth that he doth more grieuously offend, which wrongfully taketh any thing out of the common treasurie, then he which stealeth the treasure of a priuate men. Wherefore it is certayne that they doe farre more grieuously sinne which wrongfully possesse the goods of the Church. The Lord condemneth them, which doe not bestow somewhat vpon the poore of that substance which they haue: how shall we thinke that they shall escape the iudgement of God, which greedily get vnto themselues those thinges that belong to others? He is reproued by the voyce of God, which doth not suffer iniurie with a patient minde: how may it be that he shoulde scape vnpunished which doeth iniurie to the members of Christ? God is not deceiued with subtiltie, he doth not receiue vniust excuses. Whersoeuer these couetous and greedy getters into their hands of the goods of the church doe turne them selues they cannot auoyde but that they are giltie of the *seuenth precept. For when the Lorde saith: Thou shalt not steale, he forbiddeth vs by anye pretence of right to chalenge to our selues vniustly any thing which belongeth to an other. But although many at this day wrongfully possessing the goods of the Church, doe

* Note that he followeth not the same diuision of the commandements which we commonly do

seeme pleasantly to enioy them, yet they cary about with them their conscience as a witnes, which although it being as it were seared with an hote iron, doth for a time rest securely: neuertheles at length, and that at the point of death, being as it were raised out of a dead sleepe, it shall be in stede of a thousand witnesses, and shall more grieuously afflict the heart, then any renting or tearing of the body can vexe and torment the body. Then they shall truly perceiue, that it was not for nothing which in time past was sayde of *Esay. chap.33. Wo to thee that spoylest, and wast not spoyled: and doest wickedly and they did not wickedly against thee: when thou shalt cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, they shall doe wickedly against thee.* They shal at length perceiue that these wordes of the Prophet doe not vanish away into the aer. These men thinke that there is no daunger, because they doe not feele the present hand of God, whom notwithstanding the historie of the Iewish people doth sufficiently teach, that the punishment of thē that commit sacrilege is not taken away although it be deferred for a time for their sakes, whom the Lord by his goodnes dooth call vnto repentance. The Iewish people contemned the voice of the Prophets, but at the last, the measure of their sinnes being filled vp, they came to vtter destruction. At this day the voyce of the Lord doth sounde in our eares, and we sleepe securely on eyther side without repentance, but our sinnes being come to the full, the Lord will poure out his wrath also vpon vs, and so that will come to passe which Ieremie hath foretold: *As a theefe that is taken with the deede commeth to shame: euen so shalt thou come to confusion.* By which word the spirite of God doth signifie, that it will come to passe, that they at length shal suffer due punishment, which mocking and scorning at the word of God, do thinke that al things are lawfull vnto them which the lust and sensualitie of the minde

The testimonie of a mans owne conscience against himselfe a thing most grieuous.

Sacrilege shall not escape vnpunished without earnest and heartie repentance.

God will in his time iustly punish the scorners and despisers of his worde.

minde doth perswade.

A Question of the right vse of the goods of the Church

BEcause the goodes of the Church haue bin a long time in great abuse, it is with good cause enquired, what is the true and lawfull vse of the goods of the Church, and vpon whom these goods ought to be bestowed. For one doth not therefore by good right possesse the goods of the Church eyther because he weareth a hoode, or because his voice soundeth in the church, ye or because he vnderstandeth the Latine tongue, in which errour many haue hitherto bin: But here the holy fathers are to be heard, which can iudge with a sincere iudgement. *Gratian* rehearsing the sētence of *Augustine*, doth witnes that the stipends of the Church, that is, the yearely reuenews and gifites, ought to be distributed into four partes. Whereof the first ought to be giuen to the Byshop and his familie, for maintayning his office and hospitalitie, not to maynteine riot, pride, chaines of gold, ringes of gold, not to feede palfreys, not to keepe a courtly rout: but to necessarie and honest sustentation, least that he being deceiued and caried away with the riches of this worlde, doe forget his dutie, as it is sufficiently knowne to haue come to passe in this realme in time past. The second part ought to be giuen to the clergie, whereof I make three orders or sorts. In the first are they which teach and learne in the church, to whom stipendes and exhibition is due, least that being compelled with pouertie they forsake their office. In the second are they which in time past haue serued the Church, but now eyther grieued with sicknes or wasted with old age, not able to execute their office. To these liberall sustentation of the goods of the Church is due. In the third order or sort are they, which doe deserue it by their labour and trauail in the studies which are profitable to the Church, these ought as souldiers to be maintayned

The sentence of Augustine concerning the right distribution of the goodes of the Church.

The first part of the Churche goodes.

The seconde part of the goods of the Church, howe it ought to be bestowed.

The right bestowing of the third part of the goodes of the Church.

tained to the vse of the Church. The thirde part ought to be bestowed vpon the poore, which are such in dede, whose lyfe past hath ben honest. For they that haue spent their goodes in hunting and companying with harlots, are vnworthie to be nourished or maintayned with the goods of the Church. Let these begge for their liuing. The fourth part ought to be reserued for the building and repayring of temples and houses. This sentence of *Augustine* is a godly and a true partition of the goodes of the Church. That holy man will not haue dogges and harlots to be maintayned with the goodes of the Church, he will not haue ydle bellies and sluggishe drones to become fatte by the goodes of the Church. He will not haue swarmes of Monks, most vnprofitable lumps of earth, to liue delicately of the goodes of the Church, he will not haue smoke and vayne soundes of wordes to be solde for the treasure of the Church, but he requireth a iust distribution according to the proportion of Geometrie, which hath regarde both of the office and also of the labour in assigning stipendes. And although I allowe this sentence of *Augustine*, concerning the partition of the goods of the Church, neuertheles, this with good reason I adde: First, bicause ciuil gouernement is not meete for Bishops, it is lawfull for godly Kings and Princes to transferre gouernement, rule, ciuil iurisdiction, furniture and riches of Bishoppes vnto themselues, so that they conuert them to the preseruing of the Church of God, that is, it is lawfull for godly Kings and Princes to fence and fortifie themselues with these goodes, that they may haue wherewith they may defende the Church agaynst enemies, and whereby they may be bountifull towarde the godly exiles and others that haue well deserued of the Church and of the common weale. But that we doe rightly say that ciuil gouernment is not meete for Bishops, those sayings doe sufficientlye shewe, which put a difference betweene the ministerie of

The fourth part of the goodes of the Church howe to be employed.

Abuses of the goods of the Church.

Ciuil gouernment not meete for the ministerie.

the

the Gospell and ciuill gouernement. *As my father sent me* (sayth the Lorde) *so sende I you. My kingdome is not of this worlde. The kings of the Gentiles reigne ouer them, but ye shall not be so. The weapons of our warfare are not carnall.* But the Papistes obiect that certayne Prouinces were giuen to the Romane Bishoppe of *Constantine*. If we graunt this to be true, though it be most false, yet though that power was giuen to *Syluester*, it was not lawfull for him to receyue it in that function in which he was, and to deliuer it to his successours. Because euerye one ought to doe the duties of his vocation, according to the saying: *Studie to be quiet, and to meddle with your owne businesse.* The Bishop ought to teach, the King to gouerne and ouersee armies, stipends, warres, the peace of the bodies. These things therefore are not to be committed to a pastour, but let euery one in his calling be mindefull of his rule: Doe your owne businesse. Agayne, let euery one walke as God hath called him. Agayne, doe those things deuoutly which God hath commaunded thee. The saying therefore, *but it shall not be so with you*, maye not onely be vnderstande thus, that Christ doth not giue ciuill power with the ministerie of the Gospell, but also that it be not taken or exercised of him that is in ỹ ministerie. When as the Papists obiect the aunswere of the Lorde to the saying: *Beholde here are two swordes*, they doe sufficiently declare that they deale Sophistically and subtilly. For when he aunswereth that it is ynough, he signifieth the complaynt concerning the two sortes of enimies. It is ynough that the swords both of the high Priests and also of Pilate are drawne against you. Hereof without all doubt is concluded that ciuil gouernement is not meete for Bishoppes and Pastours. Wherefore *Christierne* the thirde, king of Denmarke, did well and godly, when he transferred the dominion and rule of Bishops vnto himselfe, to preserue and maintaine

Ioh.20.21.& 18.36.

Luke.22.25.

2.Cor.10.4.

1.Thess.4.11.

Euery one must meddle with his owne busines.

the ſtudies neceſſarie to the Church, and to repꝛelle the enemies of the Goſpell. Moꝛeouer, whereſoeuer the reuenues of the Church are as yet moꝛe plentifull, as where it is well looked vnto them, of whome it is ſayde, a godly King oꝛ Pꝛince ought as a ſtewarde and nouriſher of the Church, to haue regarde of the goods that remayne, and eſpecially to take heede that the goodes of the Church be not poſſeſſed of ydle bellies, which neyther haue ſerued the Church at any time, neyther doe ſerue it, neyther are able to ſerue eyther it oꝛ the cõmon weale. Foꝛ as the Loꝛde aboue is the defender of other publike goods: ſo is he alſo the defender of the goods of the Church. And as it belongeth to the king, if a citie doe beſtowe the goodes of the treaſure yll and amiſſe, to pꝛouide and ſee that they be moꝛe diligently and pꝛofitably beſtowed: ſo alſo doth it belong to Kings and Pꝛinces to haue a care of the goods of the Church, that thoſe things which haue hitherto ſerued ſuperſtition, may nowe be applyed to their true vſes. But in the meane ſeaſon let euery one take hede, leaſt that vnder a pꝛetence of godlynes he conuert the goodes of the Church to riot and pꝛophane vſes.

7 Be pacient therefore, brethren, vnto the comming of the Lorde.

An exhortation to the pore to be pacient.

Vpon the rebuking of rich men he bꝛingeth in an exhoꝛtation to godly pooꝛe men, that when they ſee what kynde of ende there ſhall be of them, which abuſe their riches in this lyfe, they may rather pacientlỹ beare the pꝛeſent miſeries, then that they will deſire the riches of rich men with perill of their ſaluation. And this is the pꝛopoſition of the exhoꝛtation.

Beholde the huſbandman vvaiteth for the precious fruite of the earth, and hath long pacience for it, vntill he receyue the earely and the latter rayne.

8 Be ye alſo pacient therefore, and ſettle your hearts: for the comming of the Lorde dravveth neare.

The

The first reason of the propolition is taken of the example of husbandmen. Euen as husbandmen labouring in tilling and sowing their fieldes, doe paciently looke for frute: so the godly ought by pacience to looke for the ende of faith, which is the saluation of their soules. That is called former rayne, which falleth in the Spring time, the seede being nowe newly cast into the earth. That is called latter rayne, which falleth in the Autumne, when the eares of corne are full, whereby the graines do swell and are made bigger. The reason of the calling thereof is, bicause the whole time that the seede is in the ground, is compared to one day, ý beginning whereof is the Spring time and the ende the Autumne.

The first reason of the exhortation to pacience.

The ende of our fayth.

9 Grudge not one against an other, brethren, least ye be condemned: beholde, the Iudge standeth before the doore.

The seconde reason taken from the punishment of impacience. By the name of grudging is signified an inwarde complaynt, which proceedeth from impacience. To stand before the doore, is to be neare at hande.

The seconde reason of the exhortation to pacience.

10 Take, my brethren, the Prophets for an ensample of suffring aduersitie, and of long pacience, vvhich haue spoken in the name of the Lorde.

The thirde reason of the example of the Prophetes, who though they did supplie the place of the Lorde in preaching the worde, yet they were not free from affliction, wherein they declared exceeding great pacience. See the 11. Chap. of the Epistle to the Hebrues.

The third reason of the exhortation to pacience.

11 Behold vve count them blessed vvhich endure.

The fourth reason taken from thinges that are adiacent or adioyned one to an other. They are sayde to be blessed which suffer, *Matth.* 5. Therfore it behoueth vs patiently to suffer present afflictions. But they are blessed two maner of wayes, by feeling and by the euent or ende. By feeling, because they doe in deede vnder the Crosse feele the

The fourth reason of the exhortation to pacience.

presence of God comforting them. By euent or ende, because they shal in deede be deliuered, according to the promise of Christ, *Matth.*5.

Ye haue heard of the patiẽce of Iob, and haue knowen what ende the Lord made.

The fift reason of the exhortation to pacience.

The fift reason taken of the ende of present remedies, which he sheweth by propounding the famous example of holy Iob. Iob was afflicted aboue measure, but the ende which the Lord gaue was most ioyfull. For the time of affliction being ouercome, he receyued cõfort, and was gloriously deliuered from all his afflictions. And so in our present troubles and miseries, our eyes are to be fastened not so much vpon these miseries, as vpon the ioyfull ende of them.

For the Lorde is very pitifull and mercifull.

The confirmation of the fift reason taken from the affection of God toward them, which doe beare afflictions patiently in fayth. Because oftentimes mention is made in the Scripture of the mercy of God and that for most iust cause, and God is saide to be mercifull, and to shew mercy and compassion. (He is mercifull inasmuch as he is indeede moued with our miseries, and doth as it were suffer with vs. He sheweth mercy and compassion because he reacheth his hand to vs being in miserie, and deliuereth vs out of miserie) I will briefly reherse what thinges ought to come into our mind, as often as mention is made of the mercy of God toward vs. First ẏ obiect of mercy is to be thought vpon, which is ẏ miserie of mãkind wherby ẏ whole race of mankind is in it selfe most miserably lost, subiect to the tyrãny of ẏ deuil, in danger of al calamities, spirituall & corporall. Secondly, the cause of this miserie is to be considered, which is sin, the most horrible and most filthie thing of all things, ẏ most iust punishment whereof is euerlasting torment of soules & bodies. Thirdly, the infinite loue of God toward mãkind is to be reuolued in the minde,

Howe God is mercifull and how he sheweth mercie.

Most worthye cogitations which ought to come into our myndes as often as we heare the mercie of God towarde vs ment oned.

The seconde cogitation.

The thirde cogitation.

minde, that God hath not vtterly cast away mankind for so great filthines and vncleannes. Fourthly let the sacrifice of the sonne of God be thought vpon, whereby he helpeth our miserie, and maketh a full satisfaction for sinne. By thinking vpon this sacrifice the holy fathers haue comforted themselues in their sacrifices. To this sacrifice Dauid hath regard, as often as in the Psalmes he earnestly desireth the mercye of God, which psalme 51. doth sufficiently shew, where he maketh his prayer in these wordes: *Haue mercy on me, O Lorde, according to thy louing kindenes, according vnto the multitude of thy mercies wipe away my wickednes.* Whē he saith, *wipe away*, he hath respect vnto the bloud of the mediatour as he doth more plainly shewe in the seuenth verse, where he maketh mention of the satisfaction for sinne, for so he saith: *Purge thou me with hyssop and I shall be cleane* Fifthly, repentance or conuersion is here required, without which we are not made partakers of this vnspeakable price, of the sacrifice of the sonne of God. Hereunto pertayne many sayinges of the Prophets. 2. *Paral.* 30. *The Lord your God is gratious and mercifull, and will not turne away his face from you, if ye conuert vnto him. Iere.* 3. *Turne againe ye children, and so shall I heare your backturninges.* Againe *chap.* 18. *Let euery man turne from his euil way, and take vpon him the thing that is good and right, and your iniquitie shal not turne to your destruction:* To this conuersion the Gospell calleth vs: *Repent, for the kingdom of God is at hand.* And Christ him selfe saith: *I cam no to call the iust but sinners to repentance.* Sixtly, a continuall thankfulnes in our whole life with extolling and setting forth the glorie of God is required, and a certayne holy carefullnes is to behad in gouerning our maners that we may seeme in heart, mouth, tongue, and in our whole conuersation to extoll the mercy of God. Seuenthly, because our weakenes is great, which is increased by thinking sometime vpon

The fourth.

The fift cogitation concerning the mercy of God

The sixth cogitation or rather meditation.

The seuenth cogitation.

our particularitie, sometime vpon our vnworthines, we must thinke that the mercy of God is not contayned within narrow bounds, neither that the greatnes of our sinnes doe exceede it, but that it is extended to all the endes of the world, and doth by infinite meanes abound aboue sinne. The blessed Virgin sayth: *The mercy of God is from generation to generation on them that feare him.* And Peter sayth: *The Lord is patient towarde vs, and would haue no man to perish, but would all men to come to repentance.* Of this most rich mercy of God S. *Cyrill* writeth in this maner. The mount of Olives doth signifie the heigth and aboundance of the diuine mercy plentifully shewed vnto vs by the comming of the sonne of God in the flesh. The mercy of God is often times in the Scriptures expressed by the name of oyle, because the nature of oyle doth agree with the maner and condition thereof. For oyle is caried aboue other licours and swimmeth aboue them, so the mercy of God is aboue all his workes, and doth more appeare vnto men then the rest. For mercy exceedeth iudgement: and, his mercy is ouer all his workes. Moreouer, oyle doth mitigate the griefes of woundes, and doth heale swellings and sores: but the mercy of God doth heale the sores of our soules, and driueth away all faintnes of sinne, as the Prophet sayth: *Who forgiueth all thy wickednes and healeth all thine infirmities, who satisfieth thy mouth with good things, and crowneth thee with mercy and louing kindnes.* Finally they that should come into the place of wrastling or striuing, did come forth into the middest being annoynted with oyle, whereby their bodyes might be more pliable and fitte for that kinde of exercise: so the Lord sheweth vnto them his mercy which are about to striue against the ayrie powers, with it he preuenteth vs and giueth vs strength, whereby we being fortified in so harde a fight with his helpe, maye at the last goe awaye conquerers. *In thee* saith the Prophet, *I shall be deliue-*

The Lord is most abundant and rich in mercie.

Luke.1.50.

1.Pet.3.9.

VVhy the mercy of God is in the scripture compared to oyle.

Psal.103.3.4.

Psal.18.28.

rer

red from tentation, and with the helpe of my God I shall leape ouer the wall, And agayne: God is my light and salvation, whom then shall I feare? God is the strength of my life, of whom then shall I be afrayde? Though an hoste of men were layde in campe agaynst me, yet shall not myne heart be afrayde: and though there rose vp warre agaynst me, yet I will put my trust in him. Lastly in another place: My strength will I ascribe vnto thee: for thou art the God of my refuge. My mercifull God will preuent me. Psal.27.1.3. Psal.59.9.10.

Augustine in a certayne sermon sayth: His mercye is most abundant, and his beneuolence large, which hath redeemed vs with the bloud of his sonne, when because of our sinnes we were nothing. For he did some great thing, when he created man to his owne image and similitude. But because we would be made nothing by sinning, and tooke the issue of mortalitie of our parents, & were made a masse of sinne (a masse of wrath) neuertheles it pleased him by his mercie to redeeme vs with so great a price, he gaue for vs the bloude of his only sonne innocently borne, innocently liuing, innocently dying, who hath redemed vs with so great a price. He wil not haue them perish whō he hath bought, he hath not bought them whō he wil destroy, but he hath bought thē whō he will quicken & make aliue. A description of the great mercy of God toward man.

12 But before al things, my brethrē, swveare not, neyther by heauen, nor by earth, nor by any other oth: but let you yea be yea, and your nay, nay, least ye fall into condemnation.

As he condemneth a rashe custome of swearing, setting down the punishment therof: so he prescribeth a maner of affirming and denying, when he sayth: Let your yea be yea, and your nay, nay, that is, that which is to be affirmed simply and without an oth, affirme, and that which is simply to be denied, denie.

Of an Othe.

BIcause the Anabaptistes abuse this saying to abolishe euery othe, I iudge it expedient to declare this place more at large, that it may be euident howe farre it is lawfull to sweare and howe farre not, and that I may keepe a certayne maner in the handling hereof, I will speake of these things in order. First I will generally shewe that it is lawfull sometime to sweare. Then I will inquire out those things, which are required to a lawfull oth, that it may appeare which is lawfull, and which is vnlawfull. Moreouer, whom we must beleue when they haue sworn, for we must not beleue euery one that hath sworne. In the last place I will refell the argumentes of the Anabaptists.

What points he meaneth to entreat of concerning an oth.

Of the first.

Six firme reasons that it is lawfull sometime to take an oth.

THat othes are sometime lawfull, it is taught by the sixe arguments following. The first, the seconde precept of the ten commaundements, doth manifestly require the religion or right vsing of an othe. For when it forbiddeth the abuse of the name of God, it requireth the lawfull vse thereof, to wit, inuocation of God, part whereof is a religious othe. The second, the declaration of the *second precept *Deut.6.* doth proue the same, for there Moses sayth: *Thou shalt sweare by his name*, this saying doth both witnes that an othe is lawfull, and also doth shewe a maner of swearing. For God will not haue, that the Israelites sweare by the names of Deuils, after the maner of the Gentiles, but by his name. The thirde, *Exod.22.* The commaundement of the Lorde is this, when there is controuersie concerning a thing committed to another to keepe, if the thing be taken awaye, God hath commaunded, that he to whom it was committed to keepe, do purge himselfe with an oth. The fourth, the many examples of

* They diuide not the commandements after the same maner that we do, which neuertheles is a thing indifferent.

saints

saints and holy men, as of Abraham, Isaac, Iacob, and of many others, who in no case woulde haue eyther sworn themselues or required othes of other, except they had thought that it had bene lawfull to sweare. But the othes of them doe make a rule of a lawfull othe, as I will afterwarde declare. The fift, the example of Christ and of the Apostles in the newe testament. Howe often doth Christ vse this maner of swearing: Verily, verily. &c. Howe often doth Paule sweare, and also the other Apostles. These things the Apostles had in no wise done, and much lesse Christ, if euery othe had bene vnlawfull. The sixt, the end of an oth, *Heb. 6. And an oth*, sayth he, *for confirmation is among men an ende of all strife*. We haue firme reasons, by which it is plainly shewed that euerye othe is not vnlawfull, as the Anabaptistes crie out: Nowe let vs go to that which we propounded in the seconde place.

Of the seconde.

IN an othe which is an affirming or denying of some thing, with a calling to witnes of the name of God, or of some other thing, which ought to be vnto vs sacred and vnuiolate, foure things are required, which are diligently to be considered in euery othe: as the partes of the othe, the causes, the affection of him that sweareth, and the ende of swearing. The partes are two, the one is the calling of God to witnes about the thing which we affirme or denie. For he that sweareth, when he hath no other witnesses, appealeth to God, from whome nothing is hidde, and desireth his testimonie, and confirmeth by an othe that that which he sayth proceedeth from God as a witnes. Hereupon it followeth, that we must not flie to the diuine testimonie, but when as both other witnesses can not be had, and the matter is so knowne to him that sweareth, that he knoweth that he doth not rashly appeale to so great a witnes. The other is the condition of the vengeance

What an oth is.

Foure things to be considered in an oth.

The first parte of an oth.

The second part of an oth.

geance of God against him which sweareth and deceyueth in swearing. For if he doth not escape punishment, which doth falsly alledge the testimonie of an earthly king, what shall be done to him which maketh God a lyer? This condition ought to call backe all men not onely from periurie, but also from lightnes of swearing. The causes of swearing are two, the former is the ignorance of the thing which is in hande, the latter the weyghtines thereof. For in trifling matters, and of none or small importance, we must not flie to an othe. For the name of God ought to be more sacred and holy vnto vs, than that we should flie vnto it by swearing, except exceeding great necessitie doth vrge vs. The affection of him that sweareth ought to be double, for he ought to be moued thereunto both w hatred of a lie, and with the loue of the truth. Whersoeuer this affection is not, the name of God is taken in vayne. The ende of swearing is also double, one, that the truth may be known, another, that God maye be honoured, by whome it is swoyne. Of these foure rightly conferred togither, it shall easily appeare, when it is lawful to sweare, and when not. Certayne doe allowe this distinction, that a publike othe only, that is, required of the lawfull magistrate, is lawful, but not a priuate othe, that is, which one maketh of his owne accorde, eyther in his owne or in another mans cause. But bicause many examples do proue euen priuate othes, I do not receyue this distinction. Nowe I define that to be a lawfull othe which is taken in the feare of God to confirme the truth of that thing, the ignorance whereof woulde eyther hinder the glorie of God, or hurt the safegarde or good name of our neyghbours.

Two principall causes of an oth.

The affections which ought to be in him that sweareth.

Two endes of swearing.

The definition of a lawfull othe.

Of the third.

NOw is to be declared whom we must beleeue, when they haue swoyne. For we must not beleeue euerye one, no though he haue swoyne. The Poet *Menander* saith:

The othes of wicked men

write

wrote the oth of wicked men in the water. He signifieth therefore by this signe, that it is vayne that wicked men sweare. For he which doth playnly transgresse the other commaundements of God, as with idolatrie, vniustice, tyrannie, dronkennes, adulterie, haunting the companye of harlots, and with such like: he will easily also contemne God with swearing. Wherefore let neyther the godly magistrate nor any other easily approue such men hauing sworne. Paule swearing in these wordes: *God is my witnes*. Forthwith addeth, *Whom I serue in my spirite*, signifying that we must beleeue them that feare God if they shall sweare concerning any thing. For they that being voyde of fayth can not worship God, howe are they to be thought to worship him with the religion or right vsing of an oth? Howe wilt thou giue part to him, from whom thou hast taken the whole?

are vayne and not to be beleeued.

Rom. 1. 9.

VVhom we must beleeue when they sweare.

Of the fourth.

NOw let vs see what foundations the Anabaptists rest vpon. First they bring the saying of the Lorde *Matth. 5. I say vnto you, sweare not at all.* Secondly they vrge the wordes of James: *Sweare not my brethren, neyther by heauen, nor by earth, nor by any other oth. Let*, saith the Lord, *your communication be yea, yea: Nay, nay. For whatsoeuer is more then these, commeth of euil.* These foundations the Anabaptists leane vnto, to whom I would yeeld, if that the former reasons did not better instruct me. But that it may be vnderstand what the prohibition of the Lorde meaneth, which seemeth to be vniuersall, we must mark the purpose of Christ in this whole sermon of workes. It is not the purpose of the Lorde to correct the lawe of his father, but to disclose and reproue the errours of the interpreters of the lawe. The law of the father is: thou shalt sweare by my name. This lawe the Lord doth not abolish, but doth rather mayntaine it, whiles that he reprehendeth the corrupting thereof. The

The foundations which the Anabaptists leane vnto in taking away al othes and swearing.

A declaration of the saying of Christ, wherein the Anabaptistes affirme that he doth forbid all kynde of swearing.

How the Phariſes corrupted the lawe of God concerning ſwearing.

Phariſes of this lawe concluded after this ſoꝛt: God hath commaunded that we ſweare by his name, thereforе we may ſweare foꝛ euery cauſe and after euery ſoꝛt. This erroneous conſequent the Loꝛd repꝛehendeth when he ſaith: *Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine othes to the Lord. But I ſay vnto you, ſweare not at all, neyther by heauen. &c.* The generall woꝛd *at al* ought to be referred to the maner of ſwearing then receiued, to wit, to ſweare foꝛ euery cauſe and after euery ſoꝛte accoꝛding to the maner of pꝛophane men. Here thereforе Chꝛiſte pꝛohibiteth his Diſciples and them that trulye feare the Loꝛde to ſweare raſhly foꝛ euerie cauſe and after euerie ſoꝛt. Foꝛ he will haue the name of God to be reuerenſed and woꝛſhipped moꝛe religiouſly then that it be taken in vayne. Iames likewiſe doth not aboliſh the commaundement of God concerning the religion oꝛ right vſing of an oth, but he doth onely coꝛrect the cuſtome of ſwearing raſhly and after euery ſoꝛt. Foꝛ the lawfull maner of ſwearing is reckened among the pꝛomiſes of the Goſpell: *Iere.4. Thou ſhalt ſweare, The Lord liueth, in truth, in equitie, and righteouſnes.* This is not a ſaying of commaunding but of pꝛomiſing, that the true Iſraell may become a true woꝛſhipper of God, and that the Gentiles may embꝛace the true religion of God. A pꝛoofe whereof ſhall be, that they ſhall ſweare after this maner: the Loꝛd liueth, and not after this: *Baal, Saturne or Iupiter liueth,* But that which is ſayde *Oſee.4. Neyther ſhall ye ſweare the Lorde liueth:* is a voyce of threatning. Foꝛ he thꝛeateneth the vnthankfull Iewes, that their countrie ſhall be made deſolate foꝛ their ſtubboꝛnnes and diſobedience againſt God, that in the place of the true woꝛſhip of God ſhall be ſet the woꝛſhip of Idoles, whereupon it ſhal come to paſſe, that they ſhall not ſweare any moꝛe: the Loꝛde liueth, but Baal liueth, &c. The Anabaptiſts vꝛge the foꝛme pꝛeſcribed of the Loꝛde: *Let your communication be*

How Iames is to be vnderſtand when he forbiddeth ſwearing.

The ſaying of Oſee expounded wherein he ſemeth to forbid ſwearing.

yea,

yea, yea: nay, nay. What meaneth the Lorde by these wordes? that in stede of a rash oth they vse constant & aduised talke. The Lord therefore requireth constancie in our sayings, that our yea be yea, and our nay be nay. He doth not forbid but that it is lawfull for vs to flie to a religious oth, when the weightines of the cause doth so require: but they do more forcibly vrge that which followeth. *For*, sayth Christ, *Whatsoeuer is added more then these commeth of euil*, That is, that which is rashly added more then a simple affirming or denying, no weightie cause requiring, it commeth of euill, that is, of an euill affection of the minde, or of an euill conscience, or of the deuel himselfe. He sayth not that a lawfull oth commeth of euel, but a rash oth onely which is taken with a certayne lightnes, of an euel custome, and for euery light cause. Againe, it may sometime fall out that an oth commeth not of the euel of him that sweareth but of him that doth not beleue a bare and simple affirmation, which when it commeth to passe a religious oth shall not therefore be euell. For euery thing is not euill which commeth of euil, in asmuch as it falleth out often times, that those thinges that are euell are the occasions of those thinges that are good: as when we say, that good lawes doe come of euell maners and conditions, to wit, by occasion not by effect.

A rash oth

13 Is any among you afflicted, let him pray.

Briefe admonitions are annexed, and first that he which is afflicted and suffreth persecution, doe pray. For there is no more present remedie agaynst the miseries of this world then prayer proceeding from fayth. *Whatsoeuer* sayth the Lord, *ye desire when ye pray, beleeue that ye shall haue it, and it shall be done vnto you.* And the reason thereof is very wel noted in the booke of Iudith chap. 9. where the most holy woman doth thus say in her prayer: *In the prayer of the humble and meeke hath thy pleasure bin euermore.* And Psalm. 49: *Call vpon me in the day of trouble*

Prayer a speciall remedy in affliction. Mar. 11. 24.

and I will deliuer thee.

Is any merie? let him ſing.

He counſeleth him that is in proſperitie, to ſing: by which counſel the Apoſtle teacheth three thinges. For firſt, when he biddeth vs ſing, he will haue vs acknowledge God to be the author of our proſperitie. Secondly, he will haue vs extoll and prayſe him, giuing him thankes for his benefites. Thirdly that we doe not with the world abuſe our proſperitie to the contempt of God, but that we doe rather reſt in the author thereof ſinging vnto him, and not attributing any thing to our ſelues. But the worlde dooth contrary: for it neyther acknowledgeth God to be the author of the felicitie which it enioyeth, neyther is it thankefull to him, ſo farre is it of that it ſingeth vnto God, yea it doth rather furiouſly triumph with prophane ioye and gladnes.

VVhat it is to ſing when we are merie and in proſperitie.

14 Is any ſicke among you? Let him call for the elders of the Church, and let them pray for him, and anoynt him vvith oyle in the name of the Lord:

15 And the prayer of fayth ſhall ſaue the ſicke, and the Lord ſhall raiſe him vp: and if he haue committed ſinnes, they ſhalbe forgiuen him.

He counſeleth him that is ſicke, what he muſt doe. Firſt let him ſend for the elders as Phiſitions of his ſoule. Then let the elders being called pray for the ſicke and anoint him with oyle, not that he may die, but that he may miraculouſly be reſtored to health, as ỳ Apoſtle here plainly ſpeaketh. But ſeing that oyle was an outward ſigne of the gift of healing, which gift continued for a time to confirme the doctrine in the primitiue Church, and nowe the Church hath not that gift: It were fond and fooliſh to keepe ſtill the ſigne without the thing ſignified by the ſigne. That I may in the meane ſeaſon ſay nothing concerning the idolatrous adiurations and truſt in the anointing, wherein was thought to be a moſt ſure aide and defence

VVhy annointing the ſick with oyle is not nowe vſed, but taken away.

fence agaynst the deuel, which kind of things they doe retayne as yet in the papacie. Wherfore let vs leaue to the papists their colour wherewith they may sinere their dead to be sent into hell. Moreouer this place doth most manifestly confute the opinion of the Nouatians, which denied them returning to grace that had fallen after they knew the truth. Wherefore this testimonie of Iames is especially to be marked. For he sayth playnely: If they haue committed sinnes, that is, (if they haue committed any thing agaynst their conscience) they shalbe forgiuen them.

16 Acknowledge your faults one to an other.

An other briefe admonition concerning pardoning one an others faults that hapned among them. For it cannot otherwise be, but that in this weakenes of nature and in this most corrupt and as it were doting olde age of the worlde, many offences be incident, which the Apostle will that we both acknowledge, & also pardō one an other. The Papists interpret this place of the confession and rehearsall of our sinnes, which is made to the Priest, which fayned deuise of theirs is not only contrary to the custome of the Church, in the Apostles time (for such kind of confession was vnknowne to Iames and the other Apostles) but also it is playnly confuted by the words of Iames, who sayth: Acknowledge your faults one to an other. For if the interpretation of the Papists were good, then not onely the lay man shoulde confes his sinnes to the priest, but also the priest should confes his sinnes to the lay man, which their priestly dignitie can in no case away with.

VVe must pardon one anothers offences.

Auricular confession falsly gathered of the Papistes.

And pray one for another that ye may be healed.

Another briefe admonition concerning mutuall prayers. For he bidveth vs pray one for another that we maye be healed, that is, that there maye be as fewe offences amongst vs as may be. For I referre this to the health of

VVee must pray one for another, and why.

the mindes and affections, which being ſicke, many times offences doe as it were certaine little ſores burſt forth.

For the prayer of a righteous man auayleth much, if it be feruent.

A reaſon of that which went before, taken of the effect of godly prayer. And note that as he requireth one thing in him that prayeth: ſo he requireth an other in the prayer it ſelfe. In him that prayeth, he requireth righteouſnes: wherefore *Paule* alſo biddeth vs lift vp pure hands. This righteouſnes cõſiſteth in two things, to wit, that he which is about to praye, doth fully perſwade himſelfe that his ſin is forgiuen him, and that he caſt of all purpoſe of ſinning. For he that doth not this, doth loſe his labour. In the prayer he requireth efficacie, that is, a ſingular feruentneſſe which proceedeth from fayth, whereby a man determineth that he is heard through the merit and interceſſion of the Lorde his mediatour.

What the Apoſtle requireth in him that prayeth.

What is required in the prayer of the righteous.

17 Helias vvas a man vnder infirmities euen as vve are, and he prayed earneſtlye that it might not rayne, and it rayned not on the earth by the ſpace of three yeares, and ſixe moneths.

18 And he prayed agayne, and the heauen gaue raine, and the earth brought forth her fruite.

A confirmation of the laſt reaſon by an example:
Helias prayed effectually.
Helias vvas righteous,
Therefore the prayer of the righteous is effectuall.

A reaſon confirming the prayer of the righteous to be effectuall.

In ſteade of the *Maior* or firſt propoſition of this argument the confirmation thereof is ſet downe, whereof reade 17. *Chap. lib.* 3 of Kings. But leaſt any man except and ſay that that was done becauſe of the ſingular holynes and merits of the man, he preuenteth them and ſayth that he was ſubiect to like paſſions as we are, inaſmuch as he was ſubiect to the ſame affections and infirmities of the corrupt nature, that we are.

19 Brethren, if any of you hath erred from the truth, and some man hath conuerted him.
20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hyde a multitude of sinnes.

Diligence in furthering the saluation of their brethren is commended to the godlye, that one call another from the errour of his way, that is, of doctrine and of life. Which he that doth, first saueth the soule of him that did erre: secondly, hideth a multitude of sinnes, in as much as a sinner being conuerted by his admonition is reconciled to God, and his sins are couered with God and are throughly forgotten. But howe can a man saue the soule of a man from death? And how shall he hide a multitude of sinnes? By the ministerie, and not by his owne proper power. So Paule sayth that he did beget the Galathians, and writing vnto Timothe he sayth: *In doing this thou shalt both saue thy selfe and them that heare thee*: Although it belongeth to God only to saue, yet he adioyneth vs vnto him as it were associates, and ascribeth vnto vs for the ministeries sake, that, which in very deede belongeth only vnto himselfe. This ought to make ꝑ dignity of ꝑ ministerie of the word more commendable vnto vs, when we heare that we in procuring the saluation of men, are workers togither with God, to whom he doth impart also diuine honour after a sorte. Howe a man doth hide a multitude of sinnes I haue nowe declared: he doth it not by power, but by doctrine and pardon. By doctrine he causeth the sinner to turne himselfe vnto God, who onely clenseth sin: by pardon while he hideth the faults of his brother. Hereunto pertayneth that saying: *Loue couereth the multitude of sinnes*. The Papistes, which of this saying doe gather, that man by his loue doth merite remission of sinnes, are deceyued, as the setting of one contrarie agaynst the o-

VVe must as much as in vs is, call our brethren from errour both of doctrine and lyfe.

Howe a man may saue the soule of a mã.

1.Tim.4.16.

Howe a man hideth a multitude of sins.

1.Pet.4.8.

ther in Salomon doth sufficiently shewe: for there hatred and loue are set one agaynst another, as contrarie causes in contrarie effects: *Hatred* (sayth he) *stirreth vp strifes: but loue couereth the multitude of sinnes.* For as hatred is the cause of contentions among men, so loue coupleth faultes, eyther by reforming them, or by winking at them.

FINIS.